THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO

MY FRIEND AND BROTHER,

R. W. WILLIAM SUTTON, Esq.,

Deputy Grand Master

FOR

THE SECOND MASONIC DISTRICT

OF

Massachusetts:

IN TOKEN OF

MY RESPECT FOR HIS CHARACTER

AS

An Honest Man:—A Faithful Mason:

THE GENEROUS

Friend and Benefactor of the Poor:

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

RESPECTFULLY DEDICATED.

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OUR NEW VOLUME.

What to others, as well as to ourselves "personal," the first of January will be, this first of November is to us "editorial," for to-day "we"—the Monthly Masonic Magazine—enter upon our twentysecond year,—a long life for a periodical, though how short, compared with our life personal, a modest reserve forbids our revealing! Most deeply do we feel, however, our indebtedness to that Great Power whose goodness has thus granted continued life and vigor to us both—to the Magazine, that has been so long and widely honored by the support of our Brethren, and to its editor.

It has generally been our custom, on the commencement of each new Magazine-year, to take a brief review of the last twelvemonths, or to offer some words of advice in regard to the new era of existence upon which we were entering; and on no former occasion was this course ever more pointedly called for than now, at least as regards a serious retrospect of the past year—serious, but, though mixed with much alloy of sorrow, yet, on the whole, illumined by an earnest spirit of joy and thankfulness.

The year that closed yesterday has indeed been a solemn and most eventful one, not to the Masonic Brotherhood alone, but to America, yes, and to the whole world, for what part of that world, we would ask, can separate its sympathies from the startling events that have been happening here? Or even, putting aside all questions of voluntary sympathy, is not the cause of liberty and civilization itself so intimately identified with the struggle in which our country has been, and is, alas! engaged, that each enlightened and civilized member of the great world-family of nations *must* feel its own most vital interests to be virtually staked on the issue of the still undecided combat?

While carefully avoiding the discussion of topics that might appear more suitable for a political periodical—and on this New-Year's Day of our Magazine we would especially shun everything calculated to excite controversy, so that we may commence the year " *cum bonis omnibus*"—how can we look back over the last twelve months, without being alternately agitated, and that to the heart's lowest depths, by proud and throbbing exultation for the many, almost countless, deeds of heroism, self-sacrifice and purest patriotism, by our country's noble sons—of whom Masonic Brethren may, with a just and rightful pride exclaim, " *quorum pars magna fui*"—and by heavy, soul-oppressing sorrow for the many loved ones lost to us on earth forever—the many brave ones, whom but yesterday, as it were, we saw before us in the full flush of their manly youth and vigor, but of whom now it may be all too truly said—

> " Last noon beheld them full of lusty life,
> Last eve in Beauty's circle proudly gay,
> The midnight brought the signal sound of strife,
> The morn the marshalling in arms—the day
> Battle's magnificently stern array!
> The thunder-clouds close o'er it, which when rent
> The earth is covered thick with other clay
> Which her own clay shall cover, heaped and pent,
> Rider and horse,—friend, foe,—in one red burial blent!"

Nor is it on the battle-field alone that Anguish and Death have, during the by-gone year, been exhibiting their mighty and fearful power, for though, thank God! it cannot be said that

> " Desolation reaped the famished land,"

yet desolation,—and that direst and most distressing,—desolation of the heart and the home,—has indeed been marching with a ruthless stride through every portion of the country! The tale of each of the many bloody battles that have been fought almost daily, either on the banks of the Potomac, or on the plains of Kentucky, or upon the heights of Corinth, has, when read aright, revealed to the reader's eye the harrowing view of hearts and homes forever darkened by the loss of that which " lent to life its chiefest charm"—the late so happy wife transformed into a lovely, sorrow-stricken widow—the late so bright and blooming maiden, who, inspired by a heroine's patriotism, had but yesterday cheered on her betrothed upon his path of duty, now, with pale cheek and weeping eyes, lamenting in vain the loss of her soldier-lover! Nor are these and such like sorrows the only ones with which the cup of the past year has been running over. There have been others of even darker character, because associated with no lofty sentiments and proud memories to redeem and relieve them. Worse, far worse, than death of brother on the battle-field—worse than the sorrow of maiden for her lover, of widow for the husband of her youth—is, or ought to be, the grief of the patriot, who, during the past year, has so often been forced to witness, on the one hand, the wretched spectacle of fanatic folly riding rampant over just and sober counsels, and, on the other, that of a base selfishness, making merchandize out of the blood of our country's heroic defenders, and erecting the lofty column of its own foul fortunes—an insulting trophy—above the fields drenched with their blood and covered with their mutilated bodies.

Such are some of the sad—most sad—recollections recalled by a glance over the by-gone year, and, as we reflect upon them, the retrospect would, at first, appear almost entirely dark. But ungrateful indeed would be our hearts were they to cherish that impression beyond the passing moment. While we mourn for our Brethren taken from us, must we not feel that the loss is ours rather than theirs, and that we might well envy them their good fortune in having realized Solon's test of a happy life, as detailed by Herodotus in that touching story of Tellus, the Athenian:—" When a favorable opportunity offered," says the 'Father of History,' " Crœsus questioned Solon as follows:—" O! Athenian guest, seeing that much report hath reached us concerning thee, both in regard to thy wisdom and thy wanderings, how that, led by a love of knowledge, thou hast visited much of the world, for the purpose of inspecting it—now therefore a desire hath come upon me to inquire of thee, who is the most fortunate of all the men thou hast hitherto seen?" Now he made this inquiry, thinking himself to be the most fortunate of men. Solon, however, not flattering him, but speaking plainly and truthfully, replies:—" O king, Tellus, the Athenian." Then Crœsus, surprized at what was said, took him up shortly with the question: " On what sort of grounds dost thou judge Tellus to be the most fortunate?" Then he answered: " To Tellus, in the first place, whilst his country was still prosperous, there were sons both brave and beautiful, and he lived to see children born and spared to them all: and, in the second, to him, being well supplied with the comforts of life, as fortunes go with us, an end of life the most glorious of all happened; for, a battle taking place between the Athenians and their neighbors in Eleusis, he, having gone to the help of his countrymen and put the enemy to flight, fell most nobly, fighting: and the Athenians both buried him at the public expense on the spot where he fell, and awarded high honors to his memory."

Yes! even those of us whose blood courses less swiftly through our veins by reason of advancing years, or who, even on rational and humane grounds, are averse to war, except as a matter of absolute necessity, even we cannot but feel the force of Solon's reasoning, and acknowledge, that death met upon the battle-field, while defending fatherland and freedom, is indeed most glorious to the dying warrior, and bequeaths a heritage of glory to his surviving kindred: and this thought will prove a powerful consoler to the hearts of those kindred who will thus be led to associate with the memory of the lost husband, brother, son, such thoughts as were those of the elder Kœrner for his warrior-poet son, so beautifully embodied in verse by Mrs. Hemans:—

A song for the death-day of the brave!
A song of pride—
The youth went down to a hero's grave,
With the sword his bride.
He went with his noble heart unworn
And pure and high—
An eagle stooping from clouds of morn
Only to die!

* * * * * * *

He hath left a voice in his trumpet-lays
To turn the flight—
And a guiding spirit for after days
Like a watchfire's light!

Are not these lines as applicable to-day to the memory, among countless others, of the young hero Theodore Winthrop, as they were to that of Kœrner?

But neither is it from associations such as these, that we, at least, as Masons, would derive all our comfort amid the dread sorrows of the battle-field. As we look over the past year, even amid those dark and terrific scenes, there rises up before the eye of memory, many a bright and benignant vision of the Spirit of Masonry, passing gently over the blood-stained plain and its mingled, mutilated burden of dead and dying friends and foes, and shedding upon them her blessed influence,

"Dropping, like the gentle dew from heaven
Upon the place beneath."

Many, very many, we rejoice to say, have been the instances, whose record has reached us, in which this blessed and blessing spirit has brought help at the hands of Brethren to the wounded and the suffering, consolation to the dying, and respect to the dead, whose corpses have been again and again sought by loving Brothers amid the heaps of carnage, at the double risk of death from the enemy's guns and from the miasma of corruption, and brought away for honorable burial.

And in all the other scenes of misery with which war has overspread the land, the same Spirit of Love and Charity has been actively at work, bringing consolation to the afflicted, and kindling the light of hope once more in the darkened and desolated home. It is with no invidious or rival feeling towards that general Charity which our people have shown every willingness to exert in behalf of those left more or less destitute by the war, that we refer with sincere gratification to the intelligence which has reached us from various quarters of the strenuous and effective labors of Masonry in this direction. Those labors have during the past year been extensively directed to the relief and support of the widow and the orphan. And if we are asked what consolation we can find for those darker sorrows, sprung from a baser source, to which we have referred, as tending so greatly to deepen the gloom of the year's retrospect, we answer promptly that, as Masons, we derive an immense consolation from the fact that, in no one instance of any serious character, that has come to our knowledge, has a Brother of our Order been proved to be guilty of those acts of fanaticism, selfishness, peculation, and self-aggrandizement, at the country's cost, by which our public service has unhappily been, to so great an extent, stained and disgraced. We boldly and proudly point to this fact, as an unquestionable testimony to the purity and goodness of the principles inculcated by Masonry. It cannot be too often repeated, that to be a true Mason is to be a true citizen, a true patriot, a true MAN,—and the last term comprehends all the rest, for

"A wit 's a feather and a chief a rod—
But an honest MAN 's the noblest work of God."

And now, taking another point of retrospection, it is with unmitigated pleasure we refer to the great, though steady and well regulated progress which Masonry has made since our last Magazine-Birthday. To the care with which that progress has been guided, we advert with especial satisfaction, because, as we have time after time demonstrated in these pages, the success and welfare of Masonry do not depend upon the "quantity" but the "quality" of its material. It is of comparatively little consequence whether its members be few or many, provided only they be *good* and *true;* nor is anything more calculated to inflict injury upon our Order, than the indiscriminate zeal of those who, in their eagerness to increase its numbers, would admit for initiation men of whose character and qualifications no proper examination had been made. In this respect then we rejoice to learn, that during the past year a wise and wholesome discretion has been very generally exercised, and that, notwithstanding this caution, the ranks of Masonry have been largely increased. This fact speaks well for Masonry, and for the tone of society at large. And immediately in this connection the mind at once adverts to the creation and rapid increase of the Lodges in the Army, which are, we are glad to know from many trustworthy sources, exercising a beneficial influence in several directions, but are more especially valuable as a means of sustaining in full vitality, that Masonic spirit which has always done so much to alleviate the sufferings and horrors of war, and from which we yet confidently hope for even greater results.

Lastly, it is in no vain-glorious spirit that we would review the course of this Magazine since November, 1861, but with that frankness which we feel to be perfectly consistent with true modesty and true manliness. We believe, and know, that during the past, as in previous years, the Magazine has been guided by a sincere, conscientious desire to promote, to the best of our power, the best interests of our Order. We care not now to do more than allude to the fact that, for the last two years, this motive alone has induced us to continue its publication, when self-interest would have dictated an opposite course. But we refer with confidence to every number and every page of our last volume for proof, that we have continued to advocate with earnestness the great principles of Masonry—Virtue, Charity, Good Will to Man, Honor to God. While standing firmly by the cause of loyalty to the Constitution, it has been one of our chief aims to urge our Brethren in the Army to distinguish between the foe in arms, and the Brother fallen—to meet the one boldly and unflinchingly, to raise up the other lovingly and fraternally. We have sought to demonstrate, as we would now again urge, the great power and adaptability of Masonry for alleviating the horrors of war, while the virulence of the contest remains unabated, and for acting as a reconciler and restorer of union, when repentance begins to take the place of passion! None have been more prompt or resolute than we in advocating the free use of all lawful means for upholding the Constitution of the Fathers and the honor of the National Flag, even though we knew not a few Brethren to be in the Rebel ranks; but when once, as soon it will be, the victory shall be won, then, far from every just and loyal heart,—above all, far from every Mason, be thoughts of revenge, that basest and meanest of passions, of which the Roman Satirist so truly says—in Gifford's beautiful paraphrase—

> "Divine Philosophy! by whose pure light
> We first distinguish, then pursue the right,
> Thy power the breast from every error frees,
> And weeds out all its vices by degrees:
> Illumined by thy beams REVENGE, we find
> The abject pleasure of an abject mind."

Would that these words of the *heathen* poet, Juvenal, could be brought home to the heart and conscience of many a pretentious and pharisaic Christian of the present day, and shame him, by the humiliating contrast, into some outward recognition at least, if not inward adoption, of the true spirit of gentle, loving Christianity, and of HIM, its Great and Divine Head, who left behind him the command to forgive our brother "until seventy times seven."

We still retain, unimpaired, our belief in the adaptation and efficacy of Masonry to act as a powerful healing and reconciling medium, when the proper time for its application arrives: and meanwhile we would urge upon our Brethren, whether those at home, or those engaged directly in the war, while bold and firm and true in their loyal support of the Union and Constitution, still, also, to be no less true, on every rightful occasion, to their duty as Masons, promptly affording relief to the distressed, succor to the helpless, mercy to the fallen.

We have cast a hurried retrospect over the Old Year, and now a word or two for the New One, upon which we are entering—a momentous one most probably to us all, and certainly one to whose issues, with regard to our beloved country, we cannot look forward without the most solemn, soul-thrilling anxiety. We enter upon it, resolved, with the blessing of the Great Architect of the Universe, guider of all national as well as individual destinies, to do our duty faithfully and fearlessly, as a loyal citizen and true Mason; and we ask of our Brethren now, even more than in less trying times, their encouragement, approval and co-operation, so long as we shall thus be seen to be true to our Country and our Order. But chiefly would we urge upon them to join us, not in any political or party spirit, but strictly within the limits of our Constitution, in endeavoring to ward off, if possible, or else to ameliorate and lighten, the evils from which our beloved country is already beginning to suffer in no light degree. Each in his sphere may do much—very much—towards the attainment of this noble object, and our Brotherhood, consisting, as it does, of so many thousands of intelligent and influential men, spread through every district of every State, can effect an incalculable amount of good in this direction, if each individual Mason be true to his vows and to the spirit of Masonry; and that this will not be so—that in this trying hour of our country's fortunes, even one Mason shall be found so insensible to the call of patriotism, so wanting in every principle of manhood, as to prove false to that duty and those vows, we cannot believe. Rather, amid the depression of the great anxiety with which we acknowledge to look forward to the course of events during the ensuing year, do we derive an assuring and supporting encouragement from the confidential anticipation that our Fraternity, loyal to the Constitution of the country, and loyal to its own Constitutions, which keep it apart from faction and fanatic folly, in one direction or another, will prove, under the Divine Blessing, a mighty means at once of restoring union from without, and of preserving peace and order *within.* Our thoughts still dwell anxiously, thoughtfully and prayerfully, upon our country, with a fond and earnest hope of living to see that country once more united and at peace; for, in spite of all that has past—of all the suffering brought upon us by the infatuation and wickedness of one part of our countrymen, we cannot think of that country with any other feelings than those of Grimké, as contained in the memorable words: "And what is *our country?* It is not the East, with her hills and her valleys, with her countless sails and the rocky ramparts of her shores. It is not the North, with her thousand villages and her harvest home, with her frontiers of the Lake and the Ocean. It is not the West, with her forest-sea and her inland isles, with her luxuriant expanses, clothed in the verdant corn—with her beautiful Ohio, and her verdant Missouri. Nor is it the South, opulent in the mimic show of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice-fields. *What are these but the sister families of* one *greater, better, holier family,* Our Country?" May it please the God of our Fathers to restore that *unity* speedily to our country, that once more we may be a people and a Brotherhood at peace among ourselves! Such, we feel sure, will be the prayer of every Masonic heart throughout our land, cherished in the heart's sanctuary until the happy day of its accomplishment arrives; and, as prayer without action is a mockery, such will be the glorious object for which every Masonic hand will labor unflinchingly, remembering that

"Speech without action is a moral dearth,
And to advance the world is little worth:
Let us think much, say little, and much do,
If to ourselves and God we would be true!"

PRESENTATION.

The members of Essex Lodge, Salem, Oct. 7th presented their W. Master, Col. George H. Pierson, with a gold Past Master's Jewel, in token of their appreciation of his services, and esteem for his character as a man and Mason. Bro. Pierson has served the Lodge for the last seven years as its Master, and given unqualified satisfaction to his Brethren by his promptness, energy, accuracy and gentlemanly deportment. He now leaves them to take command of the 5th Massachusetts regiment in the service of his country. The presentation was made by R. W. Brother Winslow Lewis, P. G. M., in the presence of rising a hundred Brethren. We have been politely favored with a copy of the presentation address, and take pleasure in laying it before our readers:—

W. Master—I have been honored with the privilege of addressing you in behalf of the members of this Lodge, on the occasion of your leaving them and your old State of Massachusetts, to battle for the cause of our country, to sustain those laws, which as citizens we have sworn to defend, and which as Masons are hallowed in our hands.

Essex Lodge has ever maintained a high position among the Fraternity, and has numbered among its members many of the best and truest of the Order. It has for me a peculiar, heartfelt interest, for when I had the honor to preside over the Institution of this State, my very first appointment was the selection of your present Deputy Grand Master. The first among his equals in deeds of charity and pure benevolence. You all know him; all of you have felt the influence of his generous hospitality. But it is not this Lodge, this city, or any circumscribed limits which bound his good deeds. His heart and hand are wherever heart and hand are needed, and the widow and the orphan, the poor and suffering rise up and call him blessed. The "Man ot Ross." God bless him. Amen.

You, my Brother, have left your impress on the character and respectability of this Lodge. Your zeal and excellence as its presiding officer for so long a period, have manifested your interest as a Mason; and your Brethren, by their repeated re-elections, have evinced their appreciation of your worth, and confidence in your Masonic skill and sagacity. They have crowned you with chaplets of honors, and now you have laid them down, untarnished. Therefore in behalf of Freemasonry, in behalf of the Grand Lodge of Massachusetts, in behalf of all your Brethren of Essex Lodge, I most earnestly and sincerely thank you for all you have done, and so well done.

Your fellow-citizens have this day donated to you tangible evidences of their regard towards you as a soldier, and a loved friend. Those gifts are to arm the combatant for the strife and struggle of battle, for the din of war, and the honors of an unnatural combat, but now we present you with a testimonial which breathes of peace and good will to all; the badge of a Mason, and of one who has won its honors, its highest deserts. Its teachings, while in a Lodge, you well know and have ever exemplified. But these teachings will go with you abroad, in the spirit-moving, in the awful commingling of man with man. It will tend to temper justice with mercy, to remember that having subdued your enemy to your power, he is no longer such to the death, but to extend to him that most God-like attribute, mercy.

You may find in your fallen enemy a Brother. Pity and forgive him. Shield him with the ægis of fraternal ties. I have not lost my confidence either in Freemasonry or its benign influences to quell the disturbed passions. I feel still that in the metropolis of the secessional government, ay, in Richmond itself, that many a Brother's heart beats responsive to its Masonic obligations, and sorrows for the dismemberment of their fraternal connexions. May you conquer their bodies by the physical force of manly power, and be the greater conqueror of their hearts by mercy "thrice blest, blessing him who gives, and him who receives."

May God have you in his Holy keeping; preserve you in safety and return you to the hearts of the loved, and to the enjoyments of that friendly communion which has so long been vouchsafed you. But if otherwise ordered, it is cheering to feel, that if you fall in a just and virtuous cause, that the memory of the good patriot is forever blessed. Our united aspirations are—God be with you.

GRAND LODGE OF NEW HAMPSHIRE.

THE above M. W. Grand Lodge held its Annual Communication at Concord, on the 11th day of June last. The session was well attended by the Grand Officers, Permanent Members, and Representatives of Lodges, there being forty-three of the latter in attendance—fiftyone constituting the whole number in the State.

The address of the M. W. Grand Master, Brother AARON P. HUGHES, is an able and interesting paper, equally commendable for its general good sense and high conservative tone. It discusses some questions of a practical character, and though the discussion may not present any new points, it will be useful to the Lodges for whose benefit it is more especially designed. We extract as follows:—

"WHO CAN PRESIDE?"

Is a question that has been very considerably discussed in this jurisdiction, and the conclusions have been somewhat conflicting. The Senior Warden, in the absence of the Master, is to preside; and in the absence of both, it is the right and duty of the Junior Warden to preside. A Past Master cannot open and preside in a Lodge in the absence of the Master, neither can a Past Master congregate a Lodge in the absence of the Wardens. This right is to be exercised by the Wardens, and in the absence of the Master and Wardens, in this jurisdiction, it is to be done by the three oldest Master Masons of the Lodge;* otherwise by the Grand Master or his Deputy. If, in the absence of the Master, the Senior Warden declines, from any cause, it is the duty of the Junior Warden to take the gavel and preside as Master of the Lodge. A Warden in this jurisdiction cannot confer the degrees unless a Past Master is present.† A Past Master, for this purpose, must have been regularly elected a Master of a Subordinate Lodge, have been duly installed, and passed through his term of office. The custom now, in a majority of the States, is that a Warden "may congregate a Lodge, preside and confer the degrees, and do all things pertaining to the office of Master,"—in which I concur.‡

WHILE UNDER CHARGES.

A Brother under charges is not necessarily deprived of his Masonic rights or privileges, and may exercise them and vote upon all questions, except upon his own guilt or innocence. But he cannot be demitted during the pendency of the charges, nor can he, if he takes an appeal, be demitted while that is pending. But he may file counter charges or other charges against his accuser or any other Brother. If he should move out of the Jurisdiction of the Lodge while charges are pending, that does not abate the charges or affect the jurisdiction of the Lodge over his case. A diploma cannot be given a Brother while charges are pending against him, nor after he has been found guilty. A Brother should not be allowed to resign his membership while under charges.

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*There is no warrant in Masonic law or usage for a provision of this kind.

†This was, in the early days of the Order in this country, held to be essential, but there was never any law for it, and it is now almost universally given up.

‡There is no authority for this. The rule is correctly stated in the first sentence of the paragraph.

"THE HIGH DEGREES."

I understand very well the inclination to press forward, and to arrive at a higher eminence in the Order by taking ag reat number of degrees. I have known Masons to take the first three degrees in Masonry, and then eagerly press their claims for higher degrees, without stopping to consider those they had already taken, apparently regarding them nearly if not entirely worthless. No greater mistake could possibly be made. One might as well undertake to get an education without learning the alphabet, as to be a good, bright Mason, without familiarizing himself with the work and lectures of the first three degrees. If one is attracted more by outside show than by the intrinsic value of a thing, then he may make himself conspicuous in the upper degrees, and neglect the first three. But, to stand well in the upper degrees, one should be a good "Blue Mason." I do not mean to say a word against those degrees, or reflect in the least upon them; for there are many good and beautiful things in them, and they, as well as the symbolic degrees, teach many valuable and useful lessons. There is a germ in Masonry; it is found only in the symbolic degrees. The first three only are symbolized, and, for a long time, were the only degrees. The others are of comparatively modern date. I speak from experience on this subject: and if there is a Brother present who desires to be a bright and shining light in the Order, let him perfect himself in the work and lectures in the first three degrees, and he will always find himself a welcome visitor wherever he may go, and friends that will stand by him in time of need.

"ADOPTIVE MASONRY!"

One of the patent humbugs of the day. It does not take well in *our soil*. Perhaps we have too much granite in our composition, for it does not flourish well here. We have every reason to rejoice that it has been received as it has. It is "Frenchy." It originated and grew in troublesome times. It is a relic of the "French Revolution," when anarchy and infidelity were rampant. It is to be classed with the trash that "itinerant Masons"* have to vend. The bare idea of making Masons of women is enough to condemn it with every one who believes in genuine Masonry. No woman of good repute will have anything to do with it unless she is deceived.

THE COUNTRY.

It would be useless for me to suggest that these are trying times, and that the country is paasing through an ordeal that was little expected, a few months ago, by the great mass of the people. A revolution is no new thing. We look back through the history of the world, and find that it has fallen to the lot of other nations to be tried by this fearful ordeal. But we look in vain into the history of nations to find a parallel. A government instituted by the people, and in the hands of the people, its rulers accountable to the great body of the people, and not to the few; a nation enjoying more freedom than any now, or that has ever existed; more education and intelligence; wealth more equal; more enterprise; more industry; more comfort and happiness, with entire religious freedom; possessing a greater variety of soil and climate; more rivers; more lakes; and better facilities for doing business than any other nation upon the face of the globe.

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*We notice as present, when this was read in the Grand Lodge, the name of one of those "itinerant" traders in woman degrees, printed rituals and other "humbugs," to whom it must have been particularly interesting.

The question now is, shall this government, with all its attendant blessings, be destroyed? I cannot doubt that there is any difference among all true men. I know there is but one sentiment among Masons, and that is, the "Constitution as it is, and the Union as it was," must and shall be preserved, cost what it may.

THE TRESTLE-BOARD.

I am very glad to learn that the "Trestle-Board" is very generally used in the Subordinate Lodges; and so long as it is directed to be used by this Grand Body, *it must be complied with.* And any Subordinate Lodge that neglects to comply with the Order of this Grand Lodge, makes itself liable to be dealt with. It is necessary that it should be done, in order to have uniformity of the work and lectures.

We notice nothing in the proceedings of particular interest. The Reports of the District Deputy Grand Masters are interesting and valuable, in a local point of view, but possess very little interest for the general reader.

The Report of the Committee on Foreign Correspondence is by the G. Secretary, R. W. Brother Horace Chase, and presents a short general summary of the principal points in the proceedings the past year of some twenty Grand Lodges. We notice nothing very striking or original in the report, and have only to express the hope that our Brother has examined the proceedings of other Grand Lodges with more care than he seems to have bestowed on those of Canada and Massachusetts, for when he says, "the proceedings of the Grand Lodges of Canada and Massachusetts do not show the evidence of either Grand Master or Grand Secretary," he furnishes the evidence of his great carelessness in the performance of an official duty. Had he turned to page 22 of the proceedings of the latter, he would have found the name and residence of the Grand Master, and of all the other principal officers of the Grand Lodge in full; and had he then turned to page 54, he would have found the following entry—"G. Secretary's Address: Chas. W. Moore, Freemasons' Hall, Tremont street, Boston, Mass." That would seem to be plain and full enough for ordinary comprehension. It is not our business to answer for the Grand Lodge of Canada, but on the first page of the printed proceedings of that body for 1861 and also for 1862, we find the following—"T. Douglas Harrington, Quebec, Grand Master.—Thomas Bird Harris, Hamilton, Grand Secretary." If we did not know our Brother's great experience, we might be led to infer that there is a "screw loose" somewhere in his method of "taking notes." We took occasion a year ago to notice an error in his record, not from any disposition to find fault, but because it placed our own Grand Lodge in a false position. We cannot suppose, however, that that circumstance had any thing to do with the present unfortunate criticism. The former was doubtless the result of false information, and the latter an oversight.

We like, on the whole, the conservative tone of the Report, and most cordially agree with our Brother in saying of candidates for the degrees—"Let every man bide his time. We firmly believe it would be better for the Order and vastly better for the candidate to require good proficiency in one degree before suffered to advance to another. We could wish the term emergency were never introduced into the Masonic vocabulary."

Our Brother is not particularly well pleased with the "Conservators," if we may judge from the following:—

We would not boast of our Masonic ability or progress as a Grand Lodge, nor would we claim any especial credit for our attachment and strict conformity to what we deem the ancient Landmarks of the Order, but we do claim that no Grand Lodge has been more successful in producing a uniformity of work, or more strongly and successfully resisted all attempts at innovation. Yet we are sorry to be compelled to say that we have seen, and recently too, a very great departure from this principal, and what is still more remarkable, in a Lodge, which, but a few years since might be called almost a model Lodge for its strict conformity to the established forms. And of this Lodge and its officers it is but justice to say, that great departure from the work, as established by this Grand Lodge, was by the Master alone. He had picked up from some foreign organization, and committed, parrot-like, a rigmarole of big, high-sounding words and rhetorical flourishes, which he let off with the force of a steam engine, and pomposity and consequence of a French dancing master, which in truth had nothing to do with Masonry, and was just about as appropriate to the occasion as a jewel would be to a hog's snout. This, by some, may be thought severe criticism. To such we could wish, for once only, they might *enjoy* the mortification we then *suffered.*

BOSTON ENCAMPMENT.

A most interesting and pleasant visitation took place at this Encampment on their regular communication, 15th October last, on the occasion of conferring the Order of the Red Cross. Sir Knights Robert Lash and John B. Hammatt again honored the Encampment with their presence; more than eight years having elapsed since they were present together on the occasion of commemorating their semi-centennial admission to this Order. This occasion was doubly interesting to those who participated in the welcome which was extended to them at that time, in the eloquent address of Sir Knight Winslow Lewis and the M. E. G. C. Daniel Harwood. It was a most beautiful sight to see these two Past Commanders of the Boston Encampment, now respectively 83 and 84 years of age, apparently as hale and hearty as when eight years ago they received the congratulation of the Sir Knights on the occasion above alluded to, at the *Old Masonic Temple.*

M. E. Grand Com. John K. Hall introduced them to the Sir Knights, and alluded to the meeting at the Old Temple, and the number that had been added to their ranks since that memorable occasion, of which they had heard but had not seen, he therefore thought he could not confer a greater favor upon the Sir Knights of the Boston Encampment than to present before them these two beloved and worthy Past Grand Commanders of "Auld Lang Syne."

Sir Knights Kent, Ball and F. A. Hall, then sung, in their usual pleasing and spirited manner, "Auld Lang Syne," and the Commander turning to Sir Knights Lash and Hammatt presented them with two beautiful bouquets in the following lines:—

"In Eastern lands they talk in Flowers,
And tell in a garland their loves and cares;"
Accept, dear friends, in these gifts of ours
The Knightly regard which each heart here bears.

May your bark for the future as calmly glide
'Neath a sky as serene as the past has crown'd ;
And your stream of life at its ebbing tide,
With Flowers and Friends such as these abound.

Sir Knights Lash and Hammatt both feelingly responded to the welcome extended to them by the Sir Knights. Past Com. Daniel Harwood, was then introduced, and referred to the occasion of the semi-centennial celebration, in a very pleasing and interesting manner. Remarks were also made by Sir Knight Marshall P. Wilder, Sir Knight Rev. Wm. R. Alger, and others, and thus terminated a most interesting and pleasant occasion, which it may not be vouchsafed to us to again witness.

GRAND LODGE OF LOUISIANA.

THE last Annual Communication of the Grand Lodge of Louisiana, was held at New Orleans in February of the present year. Most of the Grand Officers were present, and there was a very good representation from the Lodges, though the number of delegates was not so large as in more prosperous times. The M. W. J. Q. A. Fellows presided, and read his annual address at the opening of the Body, from which we make the following extracts :—

THE ABSENT.

[The following is well and Masonically said. We wish we could say as much of the Report from the "Relief Lodge," given a few pages further on. Besides the bad taste and temper in which it is written, it reveals the discreditable fact, that relief was refused poor Brethren, who were desirous to return home to the North, on the breaking out of the rebellion, in order that, being unable to get away, they might be driven by their destitute condition to enlist in the rebel army! Such a spirit is fiendish, not Masonic. The Address of the Grand Master is in better taste.] He says :—

"It is with a feeling of sadness that I notice the absence of many a face which I have had the pleasure to greet here during the last ten years. Many who have heretofore come up to this annual assembly and assisted us with their counsels, have at the call of their country, left friends and home to serve its behests on the tended field and in the deadly strife of battle. A Masons duty is to his country next after that to his God, and then to his neighbor before himself. This is the order of a Mason's duties, and the true Mason knows how best to fulfill them. May we who remain behind remember them in our prayers ; may their success be in proportion to the justness of their cause : and may they be permitted to return in God's own time, to rejoice with us in our country's deliverance and to receive the welcome of their friends and Brethren."

* * * * * * * * *

"I have called upon each Lodge to preserve a record of all who have gone to the war, and to state the fact in their returns, as an interesting matter for future reference. In the present time of trouble, it behoves our elder Brethren to return again to their active duties in the Lodge, and by their exertions keep the Order alive and provide for the wants of the families of the younger Brethren now absent in the service of their country. As has been said of old, Masonry best flourishes in times of peace ; yet, as we love the Order, our exertions to preserve it will be in proportion to the present necessities. Let us meet like men and Masons the greater calls upon us, and also remember, in this our time of peril, that the charity of Freemasonry is universal, and is even to be extended, so far as safety will allow, to a fallen foe."

LODGES IN THE ARMY.

"I have granted but one Dispensation for a new Lodge during the past year, and that was to Brother A. S. Heron and others, for a Lodge to be called Pelican Lodge, and attached to the Seventh Regiment of Louisiana Volunteers, and of which Brother Harry T. Hays is the Colonel, and with instructions to receive no materials for Work outside of that Regiment. Several applications have been made to me for similar dispensations, and which I professed my willingness to grant on a proper showing, but the near approach of this session has prevented further action. I would grant one to proper parties in each regiment of Louisiana Volunteers, on proper application, with the view that the tedium of camp life might be lessened by the practice of our rites on suitable occasions.

"I have been informed that the Grand Master of Virginia has granted a dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we cannot approve ; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Brother Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted Army Warrents, so far as my knowledge extends, have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction."

DISPENSATIONS.

"The greatest call upon me has been for dispensations of time, etc., in conferring the degrees upon candidates called to the service of their country. *Where the Work had been begun and a proper showing made*, I invariably granted the request, and in a few instances dispensed with a portion of the time required in new cases, all other formalities being complied with. In one instance I conferred the three degrees in one night, in Perkins Lodge, on the captain of a company of artillery suddenly called into active service."

DEATH OF THE GRAND SECRETARY.

"*Resolved*, That in the death of our beloved Brother, SAMUEL G. RISK, Grand Secretary of this Grand Lodge for eight successive years, not only has this Grand Lodge and the Fraternity throughout the State and country, but society at large and especially the benevolent institutions of this city, lost a most valuable ornament and useful member—one ever ready to devote his time, means and life, if necessary, in the service of his neighbor and his country."

ROB. MORRIS'S VOICE OF MASONRY.

In 'The Leipzig Bauhutte,' of August 30th, we find the following criticism on Rob Morris's 'Voice of Masonry,' says the New York Courier :—

'The second number of the first volume of this lately revived Masonic Journal is before us. We cannot forbear expressing our regret, not only at the scantiness and worthlessness of its contents, but more particularly at the barrenness and failure of its aim. Bro. Morris has, as it seems, taken a backward step. Instead of thinning out the primitive forest and sowing with corn the cleared land, planting it with fruit-trees and flowers, he now begins to cultivate thorns and thistles, and to plant wild briers and weeds. 'Universal uniformity of Ritual' is his watchword, and in this uniformity of mere *forms*, he perceives the greatest undertaking since the institution of Freemasonry ! And by it, he means not merely a unity of mode of work in the main points and essentials, but a strict agreement in words and syllables. Like starving philologists and captious critics he rides about on single words and finds the only safety of the Royal Art in saying *hours* of refreshment, not *hour*, *compass* not *compasses*, *conceal* not *conceive*, &c.

"Thus to make his chief employment of such a miserable retailing of words, is a melancholy aberration of the mind, doubly melancholy, because the restoration of a perfect uniformity and unity of ritual is an impossibility aside from the fact that Bro. Morris is not in a position to accomplish anything good in this field, because he lacks genius and deeper knowledge. If the whole volume is as distasteful, tedious and uninteresting as the second No., we pity the American Brethren with all our hearts, who hunger for Masonic food and must feed on stubble, weeds and thistles. We nevertheless hope that Bro. Morris may strike out on a new road, seek and find a fruitful field for his Masonic labors, raise the new Journal to a higher position, more worthy of the subject and then he may work profitably.'

RAPID INITIATIONS.

The subject relating to candidates hurrying through all the degrees of our Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement, ought to be taken into consideration by this Grand Lodge. Candidates passing through the usual formalities in this hurried manner, notwithstanding, consider themselves entitled to rank as masters of the art, they solicit and accept offices, and even assume the government of a Lodge, equally unacquainted with the rules of the Institution they engage to support, or the solemn trust they engage to perform ; and the consequence is, many irregularities and improprieties are introduced into our ceremonies, and the substance is lost in the shadow. If candidates were required to pass satisfactory examination before a suitable Committee, or in open Lodge, before advancement, in my humble opinion, a general reformation would speedily take place, and the Brethren would be constrained to acknowledge that our honors were deservedly bestowed. I am of the opinion that it is doing injustice to a candidate to confer upon him more that one degree at the same communication, and I would therefore recommend the alteration of the 21st section of the By-Laws of the Grand Lodge, which leaves it discretionary with the Lodge to confer more than one degree at the same communication.—*G. M. Vt.*

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 375. vol. 21.]

The Abbots, or ecclesiastical superiors of the monasteries, designed the plans of their churches and other religious edifices, and superintended their construction. Alliances were established between the different convents, and in the course of time, the Craftsmen who dwelt within the circle of these monastic institutions, and aided the monks in erecting their religious houses, likewise formed societies and associations of their own. From the latter sprang the *Lodges*, or "*Bauhütten*," of the German Stonemasons.

The erection of these immense buildings necessarily employed a very large number of artists and workmen, who were thus frequently for many years, closely associated in their social life and mutual labor. The permanence of their association, the maintenance of good order among the workmen, and the final realization of their object, could only be secured by strict subordination to a certain form of government. A peculiar social form was thus soon given to the association, the model of which was furnished by the *Confraternities* instituted by the monasteries in various lands, and which offered to their individual members many privileges which otherwise they could not readily have obtained.

When in the course of time the *Lay-brethren* had acquired a theoretical and practical knowledge of Architecture, when their own self-reliance and the rising power of the cities had begun to impart a new form to civil life, the German spirit awoke in full and vigorous strength, and boldly essayed to surpass all former creations in magnificence. Unfettered by the shackles of arbitrary foreign laws and forms, supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts, for the first time, in its *own* language—and the *German* (Gothic) style of Architecture, made its appearance. The Christian architects adhered to the pointed and perpendicular style of Architecture, which in its perfected state is explained by the creative spirit emanating from the depth of German nature, bringing into the most beautiful harmony the various forms of building, and ever following one and the same fundamental plan, from the colossal mass down to the smallest ornament. Their art-creations are, as it were, an invocation to the Deity, from whom emanated the genius of their art. The German style of Architecture is, in one word—elegant in its details—grand and imposing, as a whole—ingenious and fraught with deep meaning in all its parts (1) The feathery, fairy-like spires, towering into heaven, and seeming so beautifully figurative, to connect therewith the dull earth ; the slender and graceful columns, holding up, as it were in sport, the traceried roof, so easy, yet so confident ; the problem which requires the maximum of strength, with the minimum of materials, everywhere so admirably solved ; all bespeak an advancement in civilization, equal at the least, to that of which we boast, even at this period. How great then, must be the astonishment of every inquirer, when he finds that at this very time, ignorance, with superstition her eldest born, usurped the land ; that few could even read ; to be able to write entitled one to the appellation of scholar ; and the knowledge of a few elementary principles in physics, often proved but a passport to the stake (2)

The rules and principles of the German style of Architecture were sacredly preserved by the German Architects within their secret guilds, the *Bauhütten*, or Lodges; the peculiar organization of which embraced in a mutual bond of fellowship, the workmen of all the more important towns. The versatile novelty-seeking and strongly Germanized inhabitants of northern France, are generally considered as the creators of the Gothic style in its first inception, and we find traces of this style among them as early as 1160. From thence it passed over to England, and then to Germany and the north of Europe, while the more southern portions of the continent were the last to adopt it. The further development of the Gothic, and its final perfection was reserved for the Germans. The mathematical proportions and rules of the style were taught in the Lodges of the German Stone-masons, and were handed down by them as the secret of their art.

These Lodges,—*(Bauhütten*,—huts of planks, erected near the building in process of construction) were to be found wherever any extensive edifice was being erected. Around the Lodge were placed the dwellings of the workmen, and from these, as the building often required many years for its completion, arose colonies and convents. The actual founder of the German Lodges, is said to have been the Abbot William of Hirschau, Palatine of Scheuren (A. D. 1080—1091,) who had previously been Master of the Lodge of St. Emmeran, at Regensburg. For the purpose of enlarging and completing the monastery of Hirschau, he gathered together workmen of all kinds, connected them with his convent as *Lay-brethren*, and superintended their instruction and improvement. Their social life was regulated by certain statutes; and the preservation of *fraternal peace and harmony* was impressed upon them by the Abbot as their fundamental law.(3)

The Lodges instituted by the Benedictines flourished until the beginning of the 14th century, at which period the ecclesiastics began to abandon their taste for architecture, and the architects originally trained and educated by them, gradually withdrew from the monastic community. As early as the 13th century there existed several Lodges which were entirely independent of the convents, and these in the course of time formed a general union of all the German Stone-masons. They had peculiar tokens of recognition, and were bound together by certain guild-regulations, or statutes, (Ordnungen,) to the due observance of which each member was bound by oath, and in which their privileges and duties were strictly defined. As to the nature and organization of these Lodges, and more particularly as concerns their knowledge and doctrines, there have been a variety of opinions. While some consider them as nothing more than associations of ordinary incorporated craftsmen, in which a peculiar degree of order and discipline was maintained; others see in them the depositaries of great and hidden mysteries. But in truth, the mediæval Masonic Lodge was as little the rendezvous of penetrative adepts as of mere ordinary every-day workmen. That the nature and organization of the institution had a deeper foundation than mere disciplinary regulations and trivial journeymen's signs and tokens, we have the surest evidence, in that spiritual unity displayed in all the external diversity of the works of these Lodges,(4) and in the incomparable monuments erected by them, which like wonder-trees growing through long centuries, in all the richness and all the variety of their structure, ever obeyed one and the same fundamental law.

During the Middle Ages the art of writing was but little known outside of the convents and monasteries. In its stead the Masons have left us their history in chronicles of stone,—the old cathedrals and other works of art which still exist at the present day. In order, therefore, to acquire a just idea of the subject, we must consider not only those documents which relate to the nature and organization of the Lodges, (very few of which are of earlier date than the 15th century,) but also their ancient monuments and the whole social life of the Middle Ages. All the existing statutes of the Stone-masons assert that practical religiousness, morality and honesty constituted the pillars of the Lodge.

If we go back to the darkest and most troubled period of the Middle Ages, we shall find, even at a very early date, sworn secret societies, associated together for purposes of offence or defence, not only against enemies from without, but also against those from within, especially the great landed proprietors, who were becoming overbearingly arrogant and powerful. Soon after the rise and aggrandizement of the cities, with the influx of a host of freemen and the development of trade and commerce, similar sworn fraternities, or guilds, were formed also within the town walls. The existence of these protective guilds in the 13th century, in almost all the German cities, is proven, not only by the accounts of reliable historians,(5) but also by many of their ancient statutes, which have been preserved and transmitted to us. At the head of these guilds was a president, (Alderman, Meister, Maitre, Master); new members were required to be vouched for by some Brother of the fraternity; all matters relating to the affairs of their trade or occupation were concerted and regulated at their regular assemblies; the sons of members were peculiarly privileged as concerned their admission, &c. There were general rules common to all the guilds. In the course of time the city guilds became more exclusive, and the ordinary workmen who were debarred from their association, then formed similar societies among themselves. Although we have no documentary evidence of the existence of these associations prior to the 12th century, yet this fact should not mislead us, for as Winger very justly observes, they may have existed for a long time before they had *written* Constitutions. It was only when after having obtained the recognition of the State, they desired to retain some privilege previously accorded them, that they felt the necessity of making use of a written Constitution as a basis for confirmation. In this society none were received, who were not free-born, of unblemished reputation, and well skilled in the knowledge of their craft. The members all enjoyed equal rights; were obligated to mutual duties, and regarded one another as Brothers.

The magnificent edifices of the Middle Ages were principally constructed of blocks of free-stone, prepared in accordance with the rules of art, as furnished by the plans of the master workman, and afterwards placed in the building. It is self-evident that only skillful artizans could be employed for this purpose, and these were the *Steinmetzen*, or Stonemasons.

As we have already mentioned, the German, or Gothic style, first made its appearance in the Isle of France, Paris and its environs. From thence in the course of the century it passed into England, (Cathedral of Canterbury, 1174—1185,) and soon after into Germany. The first Gothic buildings in the latter country were the church of St. Gereon, at Cologne, (1212—1227); the Cathedral of Magdeburg, (1211); the Lady Chapel, at Treves, (1227); the Church of St. Elizabeth, at Marburg, (1235,) and above all the Cathedral of Cologne, (1248)(6) The erection of these buildings brought together a large number of artizans and masons, and more especially of Stone-masons. This close association, their mutual employment in the practice of the same art, the unity of the plan, and the combination of their artistic faculties, tended to unite them still more closely, and from this union gradually sprang the Fraternity of German "Steinmetzen." According to an old tradition, long preserved among the German Masons, the guild, that is, in its character as a *fraternity*, was first instituted in Germany at the building of the Cathedral of Magdeburg, which was commenced in the year 1211. We may therefore presume that this is the date when the Freemasons' Fraternity was first instituted,(7) although the earliest authentic document we possess, dates only from 1459 (8) This document, however, was framed only after disorders had began to prevail among the craft, and explicitly states that these dissensions were "contrary to the good customs and *ancient usages* maintained and practised in good faith by the seniors and patrons of the craft in *ancient times.* But that we may continue to abide therein in a true and peaceful way, have we * * * * *renewed* and *revised* these ancient usages."

There is another tradition which refers to the Cathedral of Cologne, and more particularly to the renowned Albertus Argentinus, a Benedictine monk, more generally known as Albertus Magnus, who dwelt at Cologne, in 1249, and is supposed to have been the actual projector of the German (Gothic) style of Architecture. He was of a noble Swabian family and studied at Padua, and afterwards entered the Dominican Order. In 1249 he was tutor of the school at Cologne; in 1254 provincial of his Order, and in 1260 Bishop of Ratisbon. In 1262 he returned to his convent and died there in 1280. He was the most fruitful writer, and perhaps the most learned man, that the Middle Ages produced. His contemporaries, marvelling at his learning, regarded him as a magician, and he became the subject of many legendary stories.

"Albertus," says Heideloff,(9) "awoke the long-slumbering symbolic language of the Ancients again to life, and adapted it to the forms of Architecture, in which by means of peculiar figures, numbers and proportions, serving as abbreviations of more copious and detailed rules, it rendered valuable service, the more so as the building associations were not permitted to put down in writing the fundamental principles of Albertine Architecture, which were always kept profoundly secret, in order that they might not be profaned.

This symbolic language, on account of its efficiency, was held in the greatest esteem, and among the workmen it was deemed a point of honor to understand it thoroughly. The symbols served as a rule and guide for the practice of their art; they facilitated the labor of those who understood their meaning, and who could thus comprehend the object and intention of the work on which they were engaged. In accordance with this Art-language, the various buildings were constructed. The spirit of this secret doctrine had necessarily a beneficial effect upon the Lodges; for no apprentice was received who was not gifted with good common sense, and some education. To such, alone, could this symbolic language be imparted. The respect and esteem in which they were universally held; the self-reliance thus created, deterred them from communicating the sacred language to the profane; it also served them as a means of communication, for the art of writing was then but little known, and the Masons had but little time, means, or opportunity for acquiring it. On the other hand, while they were daily, as it were, toying with these symbols, they became conversant with their true meaning and importance, and during their labor could profit by the advice and instruction of their older Brethren."

Albertus Magnus is said to have designed the plan of the Cologne Cathedral, and also to have renewed and revised the Constitutions of the Fraternity. This, however, has never been historically proven, and it is a question whether he merely gave the impulse to Gothic symbolism, or whether he actually created it. Bro. Winzer remarks, that what is of more importance to us is this, "that in the full realization of the Gothic style as displayed in the Cathedral of Cologne, is revealed to the thinking mind the rules of the art and the application to be deduced therefrom." If we remember, however, what Science meant at that period, what a mystic bent had been imparted by the Crusades to the whole life of the Middle Ages, and how Arabic and Hebrew wisdom, with their interpretations of the Old Testament, constituted the highest regions of philosophy, we may then be able to judge in what these rules and this system of Architecture consisted. Mathematical axioms and geometrical figures, embellished with mystical explanations and mysterious references, biblical allusions and interpretations, from which the Gothic proportions are deduced and on which they are based, the rules of the Gothic style explained by biblical mystical interpretations, constituted the innermost and most secret design of the work.

The masons, favored by the rage for building which prevailed during the 13th and 14th centuries, found ready employment everywhere, and were frequently sent for by Architects in foreign countries. Thus in the course of time many magnificent buildings were erected by German hands in Italy, France and England. It was more particularly in Germany, that their association flourished and extended. As early as the 13th century Stone-mason's Lodges were established at Magdeburg, Lubeck, Bremen, Cologne, Halberstadt and many other places, all of which were totally independent of the monasteries. But this flourishing state of German Architecture did not last long, and with its decline, also declined the Lodges, and disorders and irregularities began. In order to put a check to this state of affairs, in the year 1459, the Masters of nineteen Lodges of southern and middle Germany, assembled together "in the manner of a Chapter," and on the 25th of April, at Regensburg, drew up a revised code of laws (Ordnungen.) These statutes were subsequently again revised and were confirmed by the Emperor Maximilian I. and his successors.

The members of this association (composed of Masters, Parlirers and Fellows) acknowledged as their superiors, the Work-Masters of the "Haupt-Hütten" of Strasburg, Vienna, Cologne and Berne (and later of Zurich.) The Master of the Lodge at the Cathedral of Strasburg was the supreme head of the fraternity; before whom all appeals were carried, and by whom all weighty matters of controversy between members of the Fraternity were finally adjusted. The Lodges of Lower Saxony, of which there were many in Magdeburg, Halberstadt, Hildesheim and other cities, were not represented at this Congress of Masons held at Regensburg. Some time afterwards a copy of the new Regulations was sent to them, with the request to join the association. Instead of doing so, they met together on the 24th of August and 29th of September, 1462, at Torgau, and drew up a separate code of Statutes, which, however, never received the imperial sanction. The Lodge at the Strasburg Cathedral, was the first in Germany to assume the title of *Free*-masons, probably for the reason that in important and doubtful cases, even Vienna and Zurich were accustomed to appeal to the mother-lodge at Strasburg.(10) The earlier Lodges of Masons, which were under the guidance of the monks, were termed fraternities of some Saint, thus, prior to 1440, the parent society of Masons at Strasburg, bore the name of "Brothers of St. John, (Johannisbruder.)

[To be Continued.]

NOTES.

1. F. W. Mogk, Die Aegidien-Kirche in Oschatz.
2. Geo. Godwin, on the Institution of Freemasonry, (from the "Builder.")
3. Fallow, Mysterien, p. 198. Findel, Gesch. d. Freimaurerei, p. 66.
4. A Reichensperger, Die Bauhütten des Mittelalters. Kölner Domblatt, 1851, and the Freimaurer Zeitung, 1858, No. 28.
5. Winzer, Die deutschen Bruderschaften des Mittelalters. Giessen, 1859, page 29, and Note 19.
6. Lubke, Vorschule zur Gesch. der Kirchenbaukunst. Leipzig, 1858.
7. Winzer, Die deutschen Bruderschaften, &c., p. 51.
8. The Constitutions of the Masons of Strasburg, 1459.
9. Heideloff, die Bauhütte des Mittelalters. Nurnberg, 1844, page 16.
10. Schöpflin, Alsatia illustrata.

THE MASONIC REVIVAL OF 1717.

WHO were the principal Masons that took part in the Masonic revival of 1717? —H. H.—[Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were—Sayre, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Varden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the Globe.]—*Lon. F. M. Mag.*

SOUTH AFRICA.

KNYSNA.—*Inauguration of the Union Lodge* (No. 1185).—March 5th, 1862. An unusual degree of interest was exhibited on this occasion, as it was known that the little band forming this Lodge had displayed more than ordinary zeal in making every preparation for the interesting ceremony. Isolated as the Knysna is from other towns in the western Province, it was gratifying to the members to find many of the Brethren had travelled from two to four hundred miles to assist them on this occasion, there being present representatives from Cape Town, Port Elizabeth, George Town, Oudtshoorn, Plattenberg's Bay, &c. The Lodge having met and unanimously confirmed all previous minutes, the inauguration ceremony was proceeded with, Bro. Michael T. King, P. M. of the British Lodge (No. 419), presiding. Bro. J. S. Prince, *M. L. A.*, representing the Hope Lodge, acting as S. W., and Bro. Gardner, representing the Joppa Lodge (No. 1166), acting as J. W. This interesting ceremony being concluded, Br. King in his usual impressive manner, proceeded to install Bro. Capt. Thos. Horn as W. M., he having been previously unanimously elected to that office by the Brethren. The M. W. having taken his seat, proceeded to invest the following officers for the ensuing year, viz., Br. McPherson, S. W.; Br. Laing, J. W.; Br. De Graaf, Sec.; Bro. J. Kenedy, S. D.; and Bro. Graham, as I. G. After which the Brethren adjourned to a sumptuous banquet provided by the W. M. at his private residence.

HONOR TO WHOM HONOR IS DUE.

WE clip from one of our New York exchanges the following notice of a beautiful and costly presentation to one of our townsmen for the learning, ability and fidelity with which he has discharged the duties of various offices in the Grand Lodge of Masons of this State, from Junior Grand Warden, to which office he was elected in 1852, to the Grand Mastership of the Fraternity of New York, from which he retired in June last:—

At the Annual Communication of the Grand Lodge of Free and Accepted Masons, of the State of New York, held in this city in June last, R. W. Brothers Waring, Simond, and Lewis were appointed a committee to devise and present, in the name of that Grand Body, to the then retiring Grand Master, M. W. Finlay M. King, some fitting token of fraternal esteem.

The committee have just performed their duty. The testimonial consisted of a gold hunting lever watch, with a chronometer balance, accompanied by a chain, seal, and key; and a lady's chain bracelet (very superb) for Mrs. King.

The articles were all of the finest quality, style and finish. Upon one side of the watch was very handsomely engraved an appropriate Masonic device—the jewel of a Grand Master; and on the other the inscription: "Presented to M. W. Finlay M. King, P. G. M., by the G. L. of F. A. M., of the State of New York, A. D. 1862." The bracelet was also inscribed neatly and appropriately. The gifts were procured of Mr. Hammond, in William street, and were of his best. The cost of the whole was about $500.

The ceremonies attending were of the most pleasant and soul-satisfying nature, and the entire matter one of those cheerful occurrneces of which this sterile planet is occasionally the scene.—*Syracuse, N. Y. pap.*

MASONRY A MONUMENT OF THE PAST.

"The Chalden came with his starry lore,
That built upon Babylon's crown and creed,
And bricks were stamped on the Tigris's shore,
With signs which our sages scarce can read."

In the year 1012 before Christ, how different was the map of the Oriental world from what it is now! Then Jerusalem was in her glory, and the plains of Judea were dotted with populous cities and villages, the handiwork of our ancient operative Brethren. In this year, by the grace of God, King Solomon classified the craft and laid the foundations of our Masonic Temple, as well as that of the Most High. Our building is yet perfect; its walls strong, its pillars upright, its *Sanctum Sanctorum* unprofaned; but the Mosque of Omar stands where the masterpiece of our ancient Brethren stood, and Tyre and her sister cites exist but in name. Babylon, Memphis, Ninevah, Thebes, Palmyra, and all have had an existence, but all have been blotted out by the God of nations. Kingdoms and empires have arisen, gained glory, and fallen again to nothingness; new lands have been discovered and peopled, but amid all this changing scene our glorious Order has stood firmly, and yet stands a monument of the otherwise unrelenting past.

Reflect a moment upon this theme. Think of Jerusalem as she was and as she is. *Then* the rising sun gilded the pinnacles of the Temple and his setting rays played lovingly around them and kissed them as he departed down the West. The priests swung their censors and chanted their praise of the Most High God, and exhorted the people to holiness to the Lord. Vast crowds bowed the knee in worship in the vestibule, and the Jewish mother brought her child into its sacred precincts to teach them of Moses and the prophets. Jerusalem was a very queen among the nations, and the fame of her king extended throughout the length and breadth of the known world. His sceptre reached to Tadmor in the wilderness, his ships brought gold and silver and precious stones from Ophir and Tarshish, and the monarchs of the surrounding country sent him tribute. But *now* Mt. Moriah is desecrated—not one stone of the Temple stands upon another. The domes and minarets of the infidel Turk overlook Calvary: instead of the chanting of the priests, the prayer and the sacrifice, the Muzzein of the Moslem calls to worship at morn, at noon, at eve. Desolation sits in high places, "the heathen have come into the inheritance of the Lord, the holy Temple have they defiled; and they have laid Jerusalem in heaps," and the "chosen people of God" are scattered to the ends of the earth.

The only tangible record of the glory of the first Temple is our beloved Order. It has stood the test of time, and quietly overcome the efforts of fanaticism to destroy it and is yet vigorous, although two thousand eight hundred years have elapsed since it assumed shape and comeliness. It stands a glorious monument of the past and an ornament to the present.—*Anon.*.

INNOVATIONS.

"From the examination of some of the proceedings of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractve to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are secret agencies for evil. They are speculative instructions, tending to weaken and destroy the landmarks. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, 'Who goes there?' Unless the answer comes in the traditionary tongue of Ancient York Freemasonry, 'A Brother, clothed in the vesture of the Craft, unchanged in form and fashion, but as our fathers wore it,' we must challenge the stranger.

If may be a most disagreeable duty but it is a duty. This nerves us to action, justifies it, sanctions it, enobles it. In the performance, then, of the obligation resting upon us, we warn the Craft against insidious innovations and neoteric nescience. Harmless it may be by intention, but hurtful in their effects, they are neither to be tolerated nor trifled with. Let us invite close scrutiny, consistant care, ceaseless circumspection over the labors of the Fraternity. Let us guard with stern fidelity the avenues through which these evils may seek to enter the temple. Above all, let us have the highest virtue of true men,—courage to speak,—when these evils present themselves, though attended by a retinue of either powerful or attractive surroundings."—*G. L. Penn.*

CONSERVATORS OF SYMBOLIC MASONRY.

Some portions of the Masonic Fraternity have been invited to unite in a new movement which may properly command a passing notice. M. W. Grand Master Pierson brought the subject prominently before the Grand Lodge of Minnesota in October last. He says:—

"In August last, I issued a circular to the Lodges, warning them against a new secret organization, sought to be foisted upon the fraternity, called 'Conservators of Symbolic Masonry.'

"I had heard of this scheme a long time previous, but determined not to notice it unless this jurisdiction was invaded. But learning that several Brethren in the jurisdiction had received communications inviting them to join in this scheme, and having the example of other Grand Masters before me, I issued the circular as stated." * * * * "After carefully examining this scheme, as detailed in Communications Nos. 1 and 2, issued and signed by the author of the system, I arrived at the conclusion it was a most dangerous one to Masonry—that it was calculated to revolutionize Grand Lodges, and struck a blow at the root of Masonic polity; and that its objects were two-fold: 1st, A magnfiicent pecuniary speculation; and 2d, A plan to enable the originator and chief to control the action of Grand Lodges, and thus make himself the head or lawgiver of the whole fraternity."

To justify this opinion he gives a synopsis of the private circulars. No. 1 was marked "Masonically confidential," to be returned in ten days to Rob. Morris, La Grange, Kentucky. This gave intimations of the proposed scheme which Br. Pierson deemed "extremely Quixotic."

No. 2 is sent to those who returned No. 1, marked "approved"—was marked "strictly confidential"—"to be *positively* returned in ten days to the chief Conservator at La Grange, Kentucky." In this number are "seven features" of the system. The whole matter was to be within the breasts of the Conservators chosen by those in the secret, and pledged to fidelity by peculiar engagements—the Craft at large to know nothing of the association, its members, or its plans.

A journal—*the Conservator*—was to be published for members only, with rules and regulations for their guidance—this was to give the true work—to correct work and lectures in the various Grand Lodges. It was to reach the strictest minutiæ—to official matters—to set up the old Landmarks long thrown down.

There was to be a conservator's degree—means of recognition—its members in covenant by binding and appropriate ties.

Its "seventh feature" was a remittance of ten dollars as a contribution. There was to be a Deputy Chief Conservator in each congressional district, and a Conservator and two Deputies in each Lodge, under the control of the chief conservator. According to Bro. Pierson's calculation, if half the Lodges should respond to the call, it would give the chief $75,000. He believes that a scheme so detrimental to Masonry, so subversive of its interests and principles—needs only to be exposed "to be rejected, as would any other contaminating thing."—*Report of Cor. Com. G. L. of Maine.*

THE EARL OF KILMARNOCK.

The memory of a noble Brother, who suffered death for his adherence to "Bonny Prince Charlie," has been revived by the discovery of a relic of the Earls of Kilmarnock—to wit, the arms of that ancient family, which adorned their aisle in the old parish church of St. Marnock prior to the middle of last century. The relic, which is probably no less than 300 years old, and in a good state of preservation, was discovered by Bro. Archibald McKay, Poet Laureate of Kilmarnock St. John's Kilwinning Lodge, No. 22, and is described as being carved in oak, and measures about two and a half feet in length by about two feet in breadth. The various figures are well executed in bas relief. The two supporters are squirrels—the fess cheque, the helmet, the coronet, or lucken dexterhand, and the other ornamental carvings being still bold and sharp. Neither motto nor inscription was found upon it, but such may originally have been painted on it. The coat of arms was removed from the old church about the year 1740, when the building was in course of being taken down for the purpose of being rebuilt. The body servant of the Jacobite Earl became possessed of the escutcheon, and retained it as a relic of his unfortunate master, and after his death it was carefully preserved in the family as a memento of both master and servant.

Brother the Earl of Kilmarnock, who was beheaded at London for the part he took in the rebellion of 1745, was a member of Mother Kilwinning, and for two years held the chair of that Lodge, and during his occupancy of it in 1742, succeeded the Earl of Leven as Grand Master Mason of Scotland. Under date 20th December, 1742, we find in the minute book of the mother Lodge the following entry:—"Our late Most Worshipful Master, the Earl of Kilmarnock, being this year elected G. Master for Scotland was necessarily absent at Edinburgh; on that account it was therefore moved that the Lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglinton, who was proclaimed and acknowledged accordingly." This, the tenth Earl of Eglinton, had on the 20th January of the same year received the rite of initiation from the hands of Lord Kilmarnock, and being also passed and raised on the same day, in the words of the record of that meeting, "His Lordship of Eglinton paid five guineas into the box for the poor, besides the expense of the day which he also cleared, and obliges himself by subscription hereto annexed to abide by the rules of the Lodge." His Lordship was afterwards, in 1750, raised to the dignity of Grand Master Mason of Scotland, and continued to take an active interest in the affairs of the Craft until 1759, when he was mortally wounded by a poacher whom he attempted to disarm, and being carried to Eglinton Castle, shortly afterwards expired. We may conclude this *pot pourri* paragraph by stating that (speaking of the Brother whose oaken coat of arms has been again brought to the light) a scion of one of the branches of the family to which Bro. F. H. J. Crauford, M. P., belongs, attended the unfortunate Earl of Kilmarnock to the scaffold and held a corner of the cloth to receive his head as it fell from the block, for performing which office of friendship Craufurd of Craufurdland was disgraced by being put to the bottom of the army list. He however regained his position in the army, and distinguished himself in the battles of Dettigen and Fontenoy.

THE MASONIC EMBLEMS.

It cannot be denied by those who have passed through the vails, that the very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to them as readers of God's inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope and Charity, and our whole course and progress, are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry

There is not an emblem, not a badge, not a sign or signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained brotherhood, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principal of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and that transformed our garden of Eden into a theatre of war, of treasons, of stratagems, ay, of rank rebellion, against the laws of nature, and the commands of the Most High.

Every piece of furniture in one of our Lodges, every implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where Masonry has established its benificent influence, teach such lessons of morality, virtue and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, which with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth; that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations, and the wants of life. There is scarcely an instrument belonging to the Fraternity, that does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, 'in the sweat of thy face shalt thou eat bread until thou return unto the ground.' And the rites, mysteries, ceremonies and observances of Freemasonry recognize this stern command. The very pillars of a Lodge represent wisdom to devise, strength to support, and beauty to adorn—*N. Y. Sat. Cour.*

BROTHER ROBERT BURNS RETURNING THANKS.

In William Pearson's edition, 1835, of Lockhart's Burns, at page 258, we find a letter from Burns to John Ballantine, under date Edinburg, January 14, 1787, in which the following passage occurs:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charters, and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself as a gentleman and Mason, among other general toasts, gave 'Caledonia and Caledonia's Bard—Bro. Burns,' which rung through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright thunder-struck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again."

NON-AFFILIATED MASONS.

"In relation to the idea, which, to some extent, has obtained among Masons in these days of modernism, that a Grand Lodge may rightfully, and ought to establish a rule or regulation requiring every non-affiliated Masons to join or become a member of a Lodge, seems an inconsistency and presents to the mind an absurdity. Because, if a rule be established which requires the performance of an *act* by one party, to be consistent, the same rule will require the performance o' a corresponding obligation by the other party. If you take *justice* as the standard and boundary of *right*, by which to determine the *question*, if you say *by the rule* that a Mason shall join the Lodge or become a member—by the same rule (to be just) you must say to the Lodge, you *shall receive* the applicant. In the judgment of your Committee, you can do neither, because, by the *axiomatic principle* which is evident in itself, it was originally designed and understood, that *this* should be left *free* to be determined by the *choice* of the individual himself; the latter you cannot do, because it is forbidden by the ancient law which declares 'that no Mason shall be admitted a member of a Lodge without the unanimons consent of the Brethren,' hence the one you must leave to the choice of the individual *himself*, in accordance with the axiomatic principle, and the other to the determination of the Lodge in accordance with the ancient law."—*G. L. of Iowa.*

THE MASONS OF PORTLAND IN 1762.

BY SIR KT. DAVID BARKER.

Each thought I think, each word that I may utter,
To this vast throng, may seem
Like thoughts and words which madmen think and mutter
In some dread nightmare dream.

But tell me, Brethren, you who make this "*rumpus*,"
This pageantry—this show—
Where are the craft who worked with square and compass
One hundred years ago?

Say not that they are dead and gone forever,
Talk not to me of gloom,
Tell not of Jordan's cold and cheerless river,
And brood not o'er the tomb.

They all are here, and God has not bereft us,
Then every grief assuage;
They have not gone far off, but only left us
Like actors on the stage,

And stepped aside behind a sable curtain,
Which briefly drops between
Themselves and us, and busied now in dressing
Just for another scene.

I hear their footfalls tinkling all around us,
I hear their shadowy forms now flitting by,
I feel the pressure of the tie that bound us,
I breathe their teachings of philosophy.

When Time's old clock shall tick us out another
Full century to come,
I'll meet you here, each true and worthy Brother.
With level, square and plumb.

Portland, June 24, 1862.—*P. Press.*

Obituary.

CAPT. LEVI P. THOMPSON.

Capt. LEVI P. THOMPSON, late of Company D. in the 17th Massachusetts regiment, died at Newbern, N. C. on the 20th of September, aged 34 years. He was loved and respected by his brother officers, and by the men under his command. As a member of the Masonic Fraternity he was an active and efficient one. He was a member of the Boston Encampment of Knights Templars, at a meeting of which body, Oct. 15, the M. E. Grand Commander announced the death of Sir Kt. Thompson, and followed the announcement by Resolutions. The remarks and resolutions were as follow :—

Sir Knights, it becomes my duty to announce to you, officially another "vacancy in the lines of our Encampment;" one to whom we paid the last sad tribute of respect on Sunday the 5th inst., (Oct.) Sir Knight Levi P. Thompson, who, though with us but a short time, was, to those who knew him, a warm and true hearted Brother, and ardently attached to the Encampment.

Soon after his admission to the Encampment, which was in Sept., 1860, his patriotic heart, with true Knightly valor, beating warmly in response to the call of his country, he left his family to go where duty and honor called him. During his absence, a devoted wife was taken from him, and he could not be spared from his post of duty to be with her in her last moments, to receive her dying blessing. His strict and close attentions to his duty brought on a fever, which resulted in his death, at Newbern, N. C., in the 34th year of his age. Taken thus in the prime of life, and in the midst of a noble career of honorable service, which led once to his promotion, and which would have placed his name still higher upon the roll of Fame, he has entered that Asylum where the Pilgrim Warrior finds rest from his labor. In view of the estimation in which he was held by the Sir Knights of the Boston Encampment, I submit the following Resolutions :—

Resolved, That in sorrow we receive the sad intelligence of the death of Sir Kt. Levi P. Thompson, whose patriotic feelings, and whose ardent love of country, called him like a true Knight, to draw his sword in her defence, and to fall under the glorious Beauseant of the Stars and Stripes.

Resolved, That while we mingle our sorrows and sympathies with the family of our deceased Companion, we feel the assurance which was so earnestly expressed by a young lady while listening to the sermon on the occasion of his funeral, "That Capt. Thompson has certainly gone to heaven, for he died in the service of his country,"

And has gone to that distant happy land,
Where the sorrows of life are unknown,
To enlist in that heavenly *Union band*
Which surrounds his Father's throne.

With a Knightly zeal, at his country's call,
He buckled his armor on;
With a firm resolve in her cause to fall,
Or return with the wreath he had won.

Then leave him to rest in his narrow bed,
Where friendship has hallowed the sod;
For now in that holy army above,
He obeys the commands of his God.

Resolved, That these Resolutions be placed upon our Records, enclosed in black marginal lines, and that our Banners and Swords bear the usual badge of mourning.

BROTHERS BENJAMIN F. RIDDELL AND HORACE P. COFFIN.

Nantucket, Oct. 15, 1862.

At a meeting of Union Lodge of Free and Accepted Masons, held on Monday evening, 13th inst., the following preamble and resolutions, offered by Brothers A. B. Robinson and Geo. W. Macy, were unanimously adopted, and ordered to be entered upon the Records of the Lodge :—

To the Worshipful Master, Wardens and Brethren of Union Lodge—

Death has been among us. That dread messenger to whose fatal summons we must all, sooner or later, yield submission each in their turn as the period arrives, against which the inexhorable finger of destiny has written, "thou shalt surely die!"

From among the little band of Brethren who have been accustomed to assemble around this altar, it has pleased the Grand Master of the Universe to remove two most worthy and esteemed members, Brothers BENJAMIN F. RIDDELL and HORACE P. COFFIN. Be it therefore

Resolved, That bowing in humble obedience to this afflictive dispensation of an All-wise Providence, we none the less deeply feel and appreciate the loss of these our Brethren, whose sterling integrity and probity as men; whose tried fidelity as friends; whose exemplary lives as citizens, and whose zeal and diligence as Masons, had won for them such universal respect and esteem.

Resolved, That we beg leave to tender to the widow and families of our deceased Brothers our warmest sympathies in this their sad hour of trial and bereavement; and while mourning with them in their irreparable loss, we would earnestly commend them to the watchful care and protection of Him who alone is able to bind up their broken hearts—the orphan's Father, the widow's God.

Resolved, That the Lodge room be draped in mourning for the space of three months, in respect to the memory of our departed Brothers Riddell and Coffin.

Resolved, That a copy of these Resolutions be sent to the families of the deceased, and also to the Freemasons' Monthly Magazine, in Boston, for publication.

CHARLES P. SWAIN, *Secretary Union Lodge, Nantucket, Mass.*

MASONIC CHIT CHAT.

"*The Freemasons' Monthly Magazine* :—The number for the present month of this high-toned conservative, and really valuable Masonic Magazine, reminds us that with it closes the twentyfirst volume. While we congratulate our respected contemporary, upon the uniform regularity with which his excellent journal has during so long a period been issued; as well as upon the valuable additions it has made to the Masonic literature of our age and country, we shall, in wishing him from the bottom of our heart, continual and increasing success, do that for him which too many others, in season and out of season, do for themselves; call on every Craftsman who has $2,00 to spare, to subscribe for the Freemasons' Monthly, and enclose the same to Chas. W. Moore, Esq., Editor, Boston, Mass. Our word for it, they will not regret doing so."

[We are indebted to the kindness of our excellent Brother of the New York Saturday Courier, for the above.]

☞We regret to learn that our Brother Maj. Ozro Miller, Master of Mountain Lodge, Shelburne Falls, in this State, died at Richmond, Va., in August last.

"*The Ancient and Accepted Rite.*—We have lately heard of some steps being taken by which this important branch of Masonry in the United States, shall be placed under one head,—made into one consolidation"—says the New York Despatch. We know nothing of the movement referred to, but every true friend to the Rite would rejoice at the success of any "steps," having for their object a result so important and desirable.

☞Brother *Krumpholtz*, the principal of the Institution for the Education of Daughters of Masons at Dresden, Germany, recently died at that place. His death is a severe loss to the school.

☞The commencement of a new volume affords a favorable opportunity to subscribe for this Magazine, of which we shall be pleased to have all Brethren so disposed, to avail themselves.

☞The Grand Master of this State has just granted a Dispensation for a Lodge to be held in the 43d regiment, Col. Holbrook, to be called the "McClellan Lodge." We understand that there are at least a hundred Masons in this regiment, including most of the officers.

☞A new German Lodge, under the Grand Lodge of Hamburg, was opened at Constantinople, the last month, for the benefit of the German Brethren residing there. It is called the "Golden Horn."

☞The Order in India seems to have attained to a Degree of popularity and prosperity, since the great rebellion there, which it had never before enjoyed. The Lodges at Calcutta, Howarh, Lucknow, &c., are all at work, and look forward to a successful season the coming winter.

☞*The Lady's Book* for Nov. is beautifully illustrated, and should be in the hands of every lady who can afford three dollars a year for a first class Magazine, especially devoted to the improvement and edification of her sex. The frontispiece is a charming engraving, entitled "Heavenly Consolation," and this is followed by one of the taking "Fashion Plates," for which Godey has become famous. There are some thirty other embellishments and illustrations, all in keeping with the high literary character of the work. L. A. Godey, Philadelphia, is the publisher, and the talanted Mrs. Sarah J. Hale the lady-editor.

A Mason must be a "peaceable subject to the civil powers, wherever he resides or works."

He must never be concerned in plots and conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must consult his health by not continuing too long from home after Lodge hours.

He must relieve a Brother, if he can, when he is in want.

He is to avoid all wrangling and quarreling all back-biting and slander.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XXII. DECEMBER 1, 1862. No. 2.

CHARITY.—CHRISTMAS.

Before the appearance of our next number the good old Festival of Christmas will have come and gone. Looking forward to that holy and festive season, we have been led to think that a few words on the virtue, which of all others is the most rightly and naturally associated with "merrie Christmas," and which moreover is the leading and pervading principle of Masonry, might not be inappropriate to-day. To how few, even of the well-informed, does this word "Charity," convey its full and proper meaning. Most persons, on hearing or seeing the expression, not pausing to reflect, associate it at once with ideas of pecuniary relief given to the mendicant, or subscriptions handed in to the Church offertory, or to some "charitable" fund. These indeed are parts, and very good and necessary parts, of the fruits of Charity, but yet how small and insignificant are they when compared with the full, Christian meaning of the word! When the authorized Version of the Bible appeared, "Charity" was the correct and familiar representative of the Greek word, in translating which it was used, but in this, as in many other instances, time and circumstance have wrought a change in the usage of the term.

These changes in the usage of words, let us say in passing, would form a very interesting, as well as instructive subject of study. Many words, it will be found, have risen from a lower to a higher, from a more gross and material to a purer and more spiritual meaning, while others again have experienced just the opposite fate, having sunk from the elevation of a good and innocent meaning to the degradation of a bad or base one. As a familiar instance of deterioration of language, we may cite the word *Knave*, which originally was precisely the same as the German *Knabè* is to-day, signifying boy. Then, like the Latin *puer* and French *garçon*, it was applied to a *servant-boy*, a lackey; and when this class of domestics came to be notorious, pretty early in the seventeenth century, for cunning, craft, and dishonesty, the word settled down into that low and unfavorable meaning, which we now associate with the title "Knave." Another familiar instance of a like deterioration appears in the word *villain*, which originally, derived as it was from the Latin *villa*, a country-house, meant a rustic or farm-servant. There is some dispute as to the exact way in which this word came to be degraded to so evil a meaning, but we believe it originated in the feudal pride of the Norman conquerors of England, who thus expressed their contempt for the Saxon peasants of the conquered land.

The opposite process of elevation from a lower to a higher and purer meaning has also, as we have said, been by no means inactive or inoperative in our language, but has advanced simultaneously with the progress of Christianity. As this diffusion of the Christian Faith has raised men from a lower and more earthly morality to a higher and heavenly goodness, so has the corresponding change in language exalted and purified a large number of words, causing those, which once expressed only an earthly good, to indicate a heavenly blessing. As examples of what we mean, we may adduce the word *humility*, or rather the Greek word in the original, which it was used to translate. That word conveyed to the mind of the Greek the idea of "abject meanness of spirit;" but He who, by his great and holy example, stamped the impress of honor upon the Christian grace of "Humility," at the same time raised the term which expressed it, from its low position to one of elevated dignity. The word "Angel," now always associated with thoughts of holiness and Heaven, originally meant simply a "messenger." "Paradise" was a word to be found, with some slight variation of form, in most of the Eastern or Semitic Languages, but was used to designate a "royal park" or "garden of delights," till, for the Hebrew, it was exalted in the ancient Scriptures to signify the wondrous abode of our first parents; and, for the Christian, it was raised yet higher, when the Blessed Saviour used it to express the blissful abode of faithful departed souls, in the memorable words "Verily I say unto thee, this day shalt thou be with me in Paradise." Of a like character was the change that took place in the meaning of the word Regeneration, a term quite familiar to the ancient Greeks, but used by them in a far lower and less spiritual sense, than that which it afterwards acquired. To the mind of the æsthetic and cultivated Greek, the idea of the "regeneration" of the Earth, under the restoring and revivifying influence of the Spring, was a familiar thing: nor less so the defining of recollection, especially with the philosophers of the Pythagorean and Platonic schools, as the "regeneration" of knowledge. The Hebrew historian also, in describing the return of his countrymen from the Babylonian captivity and re-settlement in their own land under the command of Cyrus, speaks of that event as the "regeneration" of the Jewish State. But it was reserved for Christianity to give it a loftier and more spiritual meaning, utterly unknown to Jew or Gentile, Greek or Barbarian, and to designate by it a great and mysterious blessing of the Christian Faith.

To return from this digression,—which however we shall not regret having made, if it should tend to draw attention to this very instructive study of words,—*Agapè*, the Greek word for "Charity," meant, not the mere giving of alms, but "love," "good will to man," "brotherly affection." The term was familiarly and constantly used to express that close and endearing bond of affection, which united near relatives, as mother and child, brother and sister, together. What a flood of light does this fact throw upon the significance of the word, especially when combined with the expressive comment of the Apostle in those beautiful words, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. * * * And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." Not only the good old customs of our forefathers, handed down through successive generations, but also the very origin of the Festival itself, has inseparably associated the idea and practice of "Charity" with the time of Christmas. And surely the anniversary of the day when Christ came, in the exercise of his own and his Father's divinest "Charity," to bring redemption to man—the day when the Angel of the Lord uttered those words of momentous power, "Fear not; for behold! I bring you tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Surely the anniversary of that day of the Saviour's Charity—love—good-will, to fallen and disobedient man, may well waken up feelings of Charity in the heart of man towards his fellow. And with such feelings do we desire most earnestly to see this coming Christmas welcomed, for the time calls for the exercise of Charity, in all its forms, with a voice of more than ordinary intensity and eagerness of supplication. Looking at the physical condition and wants of our Brethren—not those of our own Order alone, but of the Brotherhood of humanity in this country and community—this winter has already become to many a season of great trial and suffering. All the necessaries of life, and especially coal, so important a necessary in a New England winter, are very dear, and the means of many of the humbler classes for procuring those necessaries, are much diminished. In this direction we would urge all, who have the power, and above all our Brethren, to whom the claims of charity appeal with a peculiar force, to do what they can to relieve the distress of their less fortunate fellow-citizens, and thus enable them to enjoy something of the happiness of a "Merrie Christmas."

For Charity's sake, to the poor of the land
Your generous blessing extend,—
While need and affliction with suppliant hand
Solicit your help as a friend:
Remember the Master of these, as of us,
On earth was a brother in need,
And all that ye give to the desolate thus,
To Him do you give it indeed!

Then hasten, ye wealthy! to bless and be blest,
By giving to God of His own:
He asks you to help the diseased and distrest,
He pleads in the pang and the moan!
In vain?—Can it be?—Shall the Saviour in vain
Petition His pensioners thus?
O no! with all gladness we give Him again
What He giveth gladly to us!

There are many and very important directions in which we are called to exercise *agapè*—love—charity, to our fellow-men. In every social circle, in every family, however cultivated and refined in its tastes, and Christian in its principles, there will at times throughout each year, arise some bickering, misunderstandings, coolnesses, jealousies. It is an "ower true tale" that the human heart is naturally inclined to selfishness, rather than to Charity. Too truly says the poet—

How little and how lightly,
We care for one another!
How seldom and how slightly
Consider each a brother!
For all the World is every man
To his *own self* alone,
And all besides no better than
A thing he does not own!

Now Christmas, with its voice of holy joyousness, calls us to amend all this—to come out from that dark and gloomy cavern, where sin and selfishness, like demon-gods, are keeping watch and ward over their prey, the human heart, into the bright and glorious light and freedom of Charity—Brotherly Love—Good will to Man. During the year now swiftly drawing to its close, political passions and rivalries have tended not a little throughout our land to increase and embitter the "inhumanity of man to man." Let the coming Christmas, the Birthday Festival of the Prince of Peace, bring peace to our political as well as our social circles. Let us continue more firmly and fondly than ever to love and cherish our common country, and defend her Constitution, but let us cease from this time forth to hate one another, because we cannot agree upon exactly the same path to the equally desired end. The loftiest and truest patriotism is ever associated with the broadest and most expansive generosity, and the most complete abnegation of self and selfish narrowness of view. "Charity," says the Apostle, "is not easily provoked, *thinketh no evil.*" There is a deep and powerful lesson in these words, warning us not to be too ready to place an evil construction on our brother's words or acts, but rather generously and charitably to give him credit for good intentions, so long as there is no absolute proof to the contrary.

America, lately so peaceful, prosperous and happy, stands in direful need—torn and distracted as she is to-day by civil war, party strife and political division—of the healing balm of that most Christian of all Christian Graces, which, no less than Mercy,

"Droppeth, as the gentle rain from Heaven,
Upon the place beneath—which 'is twice blessed,'
Which blesseth him that gives and him that takes."

May He, the Great and Mighty Ruler of the Nations and the Universe, look down with a pitying eye upon our beloved country in this her hour of danger and suffering, and may He send forth his angel *Charity*, to restore peace and brotherly love to our borders, and so may Christmas dawn upon us, as it first dawned on the Eastern Shepherds keeping watch by night over their flocks, bright and joyous with the heavenly light of "Peace on Earth, good will to Men"!

FRENCH LODGE OFFICIALS.

Is there any peculiarity with respect to the officers in French Lodges?—A Traveller. [Yes: both Wardens are placed in the West, according to the old English custom. There are no Deacons, but in place of them two Masters of Ceremonies who wear a scarf around the left arm. One year must elapse between each degree being taken, unless special permission is received from the Supreme Council.]

THE MASONIC (?) COLLEGE OF KENTUCKY.

Every Institution which has for its object the legitimate promotion of education and sound learning, whatever may be its status, from the humblest primary School to the highest and most thoroughly furnished University, has, and always has had, our hearty good wishes. Sound learning is the best friend of all virtue, and therefore justly and naturally claims, as its right, the cordial support of every true Mason. But exactly in proportion to our respect for sound learning, and for all legitimate instrumentalities for its promotion, is our contempt for, and repudiation of, educational empirics, and especially of empirical institutions, whether so innately, or made so by perversion to the advancement of the mercenary and ambitious designs of their managers. Our notice has recently been attracted to an instance of the latter kind, against which we feel that we have a special right to protest, with even more than ordinary emphasis, because it is calculated to reflect upon Masonry in the eyes of the public, as well as to bring ridicule and contempt upon the higher educational establishments of the country. Some ten years ago an effort was made by the Grand Lodge of Kentucky to develop and extend the Grammar School founded by the bequest of the late Brother Funk, (we think he was a Mason), and named after him, so as to raise it to the rank and general usefulness of a University. The attempt was a commendable one, and for a time, through the energetic exertions of the Brethren, seemed likely to become successful; but eventually the hope prove illusive, and, in brief, the whole undertaking, to use a familiar and expressive phrase, "fell through," and the Institution relapsed into its normal position of a Grammar School: a very useful and honorable position, if its requirements were faithfully and fully performed, but by no means sufficiently elevated, it would seem, to satisfy the lofty aspirations of its ambitious President, Dr. (?) "Rob Morris"! This gentleman seems to have conceived a new idea of a University, and of the Degrees which *Universities* alone are entitled to bestow. Judging from some letters and notices in the public papers which have recently fallen under our eye, this enterprising conductor of the "Lagrange College" of Kentucky, considers that the Degrees of Bachelor and Master of Arts, and Doctor of Laws, which hitherto have been granted only by regularly organized Universities, either as the result of severe examinations, or as the reward of generally acknowledged public services to the cause of literature and learning, can be just as effectually, and more easily *manufactured*, conferred, and *mailed* by himself and his assistant, the Principal of the Grammar School! Many instances have been made known to us in which the highest of these Degrees has been forwarded by post to gentlemen in this city and elsewhere, whose surprize may be better imagined than described, when on opening a letter, they have been greeted with the startling intelligence from the President—*Doctor* Morris—"*I* have *made* you an LL. D."! In his prospectus this one-man-University-power styles his Degree-manufactory the "Masonic" College, and on this ground alone, if there were none others, we should feel imperatively called upon to protest most decidedly against what is so eminently calculated to reflect disgrace upon the word "Masonic," in its connection with respectable educational institutions elsewhere. Masonry does not countenance empiricism, charlatanry, or any species of false pretence. Truth and honesty, no less than benevolence, are the fundamental principles of our Brotherhood, and any thing inconsistent with these principles is not Masonic, but strictly anti-masonic. So far as concerns the foundation of this Kentucky school, by the bequest of Brother Funk, it may have been Masonic in its origin; but that, as well as the other sound and honest elements in its constitution, has been lost, or completely submerged beneath a superstructure of empircal pretence and impudent assumption. We protest against such a prostitution and abuse of the honored term "Masonic;" and in behalf of the Universities and the cause of sound learning and its just rewards, we also protest, no less strongly, against this wholesale manufacture of University Degrees, and post-office conferring of them, by a second or third rate Grammar School, under the direction of a person who seems not to understand either the usages or the proprieties of a University.

In commenting on this subject the New York Saturday Courier has the following:—

> "We know that some, like Br. Rohr, editor of the Triangle, (published at Brooklyn, New York,) felt on receiving so unexpected a mark of distinction, as if 'struck by lightning,' and declined the intended honor, while others, from an excess of modesty have refused the distinguished *post-fix*. We are also aware that others, more wise (in their own conceit) have gratefully accepted it."

The Courier also gives the following translation from "The Bauhütte," the organ of Masonry in Germany, for Oct. 11, 1862. We reprint it as indicating the light in which this ridiculous farce is viewed by our Brethren abroad, and as showing that the whole tendency of the thing is to bring the Order in this country into disrepute, and to expose it to the charge of being the patron and sustainer of empiricism and humbuggery, in whatever shape they may be made to assume:—

> "The Faculty of the Masonic University of Kentucky," so states the Freemasons' (London,) Magazine, on the 5th of Aug. last "conferred the honorary degree of A. M. on Bro. Murray Lyon, of Scotland. The letter of the President, of this University, who is no one else but the well known Rob Morris, is also published in the Freemasons' Magazine, and states, that the above mentioned institution has ex-

isted since 1844. As is well known, Bro. Morris also grants patents for *Female Masonry*, and for a new Order of the Strict Observance. Our Brothers in England and Scotland, are in ecstacies over this *Humbug*."

VISION OF JOSEPH HOAG.

We print below a brief account of what must appear, even to the most matter of fact, or skeptical mind, a very curious and remarkable foresight of the future. Similar visions—beheld after the events foreshadowed or foreseen have taken place—are, we know, all too frequent in this spiritual age. But this of Joseph Hoag, whatever else may be thought of it, comes under no such suspicion. We have been at some pains to inquire both into the character of the man, and the time and circumstances under which publicity was first given to this vision. As regards the first, there is no doubt that he was a man of upright character, of much intelligence, and not generally prone to indulgence in flights of imagination or dreamy enthusiasm. And, as to the second and perhaps more material point, there appears to be trustworthy evidence that the "Vision" was made known by him to an extensive circle of friends and acquaintance very soon after the time named by him as the period of its occurrence. Now we are not about to enter upon any lengthened or abstruse discussion of the theory of such moral phenomena, however naturally it may be suggested by such a subject as this. We prefer presenting the facts as they stand, and leaving each reader to examine and elucidate them as he best can. Putting aside prophecy proper, as recorded in the Scriptures, few persons, who have studied history carefully and impartially, will, we think, be inclined to doubt or deny, that there have been many occasions, ancient and modern, in which, even in heathen nations, such glances into the Future have been permitted to individuals. These may doubtless, in many instances, be accounted for from the peculiar idiosyncrasy of the seer's mind, in which will generally have been found to have existed a strong vein of imagination, united—strange as that union may seem—with a more than ordinary power of deducing consequences from causes.

At the time when Hoag had this Vision there were no symptoms, visible to an ordinary eye, of any of those changes and divisions which were therein foreshadowed or predicted. There may however have been "straws upon the stream" sufficient to give some dim and vague intimations of them to a mind peculiarly constituted, or perhaps at the time in an excited or abnormal condition. Not only were there no signs of the approach of the great and terrible political convulsion and separation, which is now spreading misery, bloodshed and death throughout our late happy and peaceful land,—nothing to indicate the memorable and bitter excitement about the "Lodges of the Freemasons," which in 1826, "broke out in appearance like a volcano," and "set the country in an uproar for a time,"—but, so far as we remember, the churches were at peace, nor did there appear, on the surface at least, and to the ordinary observer, any reason to anticipate that division of the Methodist, the Baptist, the Presbyterian, or, lastly, the Episcopalian churches, which has taken place within the last few years—one indeed only within the last few months—some of which doubtless tended very greatly to hasten on the political division which culminated in the cannon's roar at Fort Sumter, and others to embitter the contest thus begun.

In this connection we would incidentally observe, that any one who will take the trouble to mark the dates of these religious disruptions, and the number of members belonging to each denomination in the South at the time, will be better able to estimate their important bearing upon the Secession movement. Here again we simply refer to facts, without entering into religious or political discussions, which would be quite foreign to the character of this Magazine. Two of the religious bodies we have named had, and have, a very large number of members, and of eloquent and able ministers in the South: and when these determined, after mature thought and protracted deliberation, to sever their connection with the sister churches of the North—as they did some years before the breaking out of the Rebellion—it requires but little knowledge of human nature, or of the mighty influence which religious enthusiasm exercises over the hearts and passions of men, to understand how powerful an impulse such a division would give to the onward and downward course of Secession sentiment in the South. We have not seen in any of the articles or works that have appeared in reference to the Rebellion, more than a mere passing notice given to this subject; and yet it is, we believe, an exceedingly important one: nor will any history of this unhappy Civil War, and its causes, be at all complete which shall fail to make a careful analysis of this religious element of the quarrel.

To return to Joseph Hoag and his "Vision," it will be seen that in this trance, or whatever condition it may be deemed, he certainly did foresee—however it might be "as through a glass darkly,"—those divisions and troubles in Church and State, with the realities of which our own time has become so sadly familiar. The subject is at least a strange and striking one; and, though our limits prevent us from analyzing the mental or psychological phenomena, the simple details of the facts will be sufficient to stimulate the minds of our readers to the examination of them:—

THE VISION.

[Joseph Hoag's parents were Presbyterians, who endeavored to educate their children in accordance with their tenents; but he early became a Member of the Religious Society of Friends, and, in process of time, an acknowledged Minister in which capacity he travelled extensively. He and his wife (Huldah, who was also a Minister,) were the parents of a large family, all of whom became Ministers. Joseph was born in the year 1762, and resided, in early life, in the wilderness part of N. York, where he experienced many hardships: he afterwards removed to Vermont, and there died in 1846. Though the following vision was not much known until recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision.]

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from Heaven, saying: "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the People of the Forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doctrine: it commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of the Freemasons: it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics thoughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a National religion, and made all societies tributary to support its expenses: I saw them take property from Friends.* I was amazed at beholding all this; and I heard a voice proclaiming: "This power shall not always stand; but with it I will chastise my Church, until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country, for their iniquities and the blood of Africa: the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years,—until it became such a burden that, for my own relief, I have written it.

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*These predictions are improbable enough, to say the least of them.

GRAND LODGE OF ILLINOIS AND THE "CONSERVATORS."

The Grand Lodge of Illinois held its last Annual Communication at Springfield, on the 7th October last. The attendance was unusually large, there being present, besides the Grand Officers, and Permanent Members, (43,) 233 Masters, 42 Senior Wardens, 21 Junior Wardens, and 58 Proxies. Seven Past Grand Masters were present. "Members of the Legislature, farmers, sheriffs, and clerks, doctors, lawyers, preachers, surgeons, county judges, post-masters, schoolmen, and men of note in every quarter of the State, mingled in the vast throng," says our Brother Reynolds, the Grand Secretary, in his excellent little "Trowel," to which paper we are indebted for the following brief summary of the proceedings:—

From the Address of the Grand Master it appears that Dispensations have been granted during the past year for new Lodges at Galesburg, Ash Grove, Chambersburg, Shabbona, Secor, Dwight, Aroma, and Belleville; the two latter hold over; the others, together with Middleton Lodge, received Charters.

Military Dispensations were granted as follows:—

In the 9th regt., to Dick Oglesby Lodge, W. D. Craig, Master.
In the 6th Cavalry regt., to Gov. Yates Lodge, Maj. John N. Niglas, Master.
In the 2d Artillery regt., to Halleck Lodge, Lt. E. H. Smith, Master.
In the 40th regt., to Egyptian Lodge, Capt. A. F. Taylor, Master.
In the 60th regt., to Douglas Lodge, Col. S. C. Toler, Master.

The Dispensations will remain in force during the war.

The Report on Masonic Correspondence is from the ready and polished pen of Past Grand Master Hibberd. We shall publish extracts from it hereafter. *It repudiates the course taken by the Chief Conservator, and was unanimously adopted.*

Br. Sylvester Stevens, from the Committee on Chartered Lodges, presented the most complete and carefully arranged tabular statement ever presented to the Grand Lodge. It embraced the Returns of 313 Lodges, so arranged as to show the amount of dues paid, the condition of the membership, the gain and loss, and the state of the work. The Report embraces in round numbers 12,800 members. Seven Lodges since returned, show a membership of 230, and fifteen Lodges not returned have at least three hundred more. The Lodges U. D. have 122 members, making a sum total of 13,442, and an increase of 307 members.

The Report on Chartered Lodges also shows nearly 1,200 initiations, and that of the Committee on Lodges U. D., 65. The other 22 Lodges will probably make the number equal to 1,300, being a small increase over the initiations of last year.

A series of resolutions were then introduced by Past Grand Master Buck, in relation to Conservatism, Keys, Work, and the duty of the Grand Lodge in relation thereto.*

The resolutions were seconded by our first Past Grand Master Jonas, in a speech of great length, power, humor and argument, carrying conviction to every unbiassed mind. The veteran Grand Master of Kentucky and Illinois, stands as in by-gone days, the first among his equals.

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*The Morris Conservators.

He was followed by Dr. Cook, of Chicago, in opposition to the resolutions and in defence of the Conservators.

Bro. Hay, of Carmi, revealed the doings of the Chief Conservator, and confirmed all that had been stated in the Trowel

He was followed by Bro. H. P. H. Bromwell, in a candid and eloquent speech, appealing to the Conservators, in which he brought them direct to the bar of conscience. It was a powerful argument and a splendid appeal.

Dr. Foster, of Loda, made a strong, clear speech, showing how unequal and unfair the whole thing was, which met a hearty response from the Brethren.

The Conservators were present in force. They had the advantage of official position, and the committees were framed to favor them. But to meet this, there was present an array of Past Grand and Dep. G. Masters, of talent, scholarship, and Masonic fidelity, never before equalled in Illinois.

Bro. Luckey presented a paper signed by several members of the Conservator's association, withdrawing from the same, which was placed in the hands of the G. Master for the purpose of receiving the signatures of such as were not present, to be published with the proceedings of the Grand Lodge.

Past G. M. Buck then withdrew his resolution, and offered the following, which was unanimously adopted :—

Resolved, That the Grand Lodge has never directly or indirectly authorized the publication of any part of the Work of Masonry, or pretended key to the same, and that the publication or dispensation of the work in this form, or of the use of cypher, meets with the condemnation of this Grand Lodge, and therefore, is contrary to our obligations as Masons.

With a very few exceptions, the settlement of the questions, which have disturbed the Craft in Illinois for a year past, was most heartily concurred in, and not a few wept tears of joy, while hand clasped hand, and every Masonic heart beat in unison. The storm-cloud had burst, the sunlight of peace shone upon the Grand Lodge, and Brotherly love once again prevailed.

Now let loyalty prevail and discord cease; adhere to the good old ways of the founders and builders of our Grand Lodge, and love and live as Brethren.

At the afternoon session, the following elections took place :—

F. M. Blair, of Paris, Grand Master; John C. Baker, D. G. M.; J. R. Gorin, S. G. W.; Jas. C. Luckey, J. G. W.; J. R. Mack, G. Treas.; H. G. Reynolds, of Springfield, G. Sec.; Rev. N. E. Cobleigh, G. Chap.; H. P. H. Bromwell, G. Orator; A. R. Robinson, G. Tyler.

We congratulate our respected contemporary, Grand Secretary Reynolds, on the ample success of his efforts against the most extraordinary combination to overthrow the authority of the Grand Lodges and revolutionize the government and ritual of the Order in this country, to be found in the history of Masonry. So far as his own State is concerned, his triumph is complete, and the "Conservators," as they have been inappropriately called, will doubtless return to their allegiance, and be careful how they again allow themselves to be misled by mountebanks and empirics.

GRAND LODGE OF WISCONSIN.

The above Grand Lodge held an Annual Communication at Milwaukee, in June last. The attendance was not large, though a constitutional number of Lodges were represented. The business of the session was opened by the Grand Master, in a practical and well prepared Address, presenting an interesting summary of his official acts during the past year, from which we extract the following items :—

SUSPENSION OF A LODGE.

This was for an abuse of its privileges and a misapplication of its funds, connected with a manifest determination to break up the Lodge, without complying with the requirements of the Grand Lodge. The Grand Master says—

Believing that the conduct of these Brethren was so grossly unmasonic, that I had, as Grand Master, no other course to pursue, I proceeded, after plainly stating to them my unqualified disapprobation of their conduct, to arrest the Charter of said Lodge, and suspended the W. M., Wardens, and all the members of the Lodge, until the matter could be duly considered and proper action taken in the premises, by this Grand Lodge.

DISPENSATIONS.

I have received numerous applications from different Lodges, during the past year, for Dispensations to enable them forthwith to ballot for, and, if elected, to confer the several degrees in Masonry upon those of our patriotic fellow-citizens who had enrolled themselves in the army of our country. However ungracious the refusal may seem, I have been compelled, from a sense of duty, to refuse all such applications.

The fact that such applicants had neglected to make their applications until they were about to be placed in positions of unusual danger, did not furnish conclusive evidence to my mind, that they were uninfluenced by unworthy motives in offering themselves as candidates for Masonry.

The applicants having neglected to take the proper steps to become Masons prior to their enlistment, are alone chargeable with such neglect, and have no right to complain because the necessary safe-guards which we have deemed proper to throw around our Institution, were not set aside for their benefit.

It is true, that there may be isolated cases, in which this rigid rule might be relaxed; but at this time, to favor some and reject others, would be considered at least invidious.

When the first degree has been conferred upon a candidate, I have not hesitated to grant a Dispensation, authorizing the Lodge to ballot for the advancement of the Brother at special meetings of the Lodge, and if a favorable ballot should result, to forthwith confer the succeeding degree, provided the Brother is able creditably to comply with Sec. 24 of Art. 18 of the Constitution, but not otherwise.

The following are my reasons for insisting upon a strict compliance with the Constitution to which I refer.

When a person applies for admission into our Order, he does so with the expectation of receiving all the rights and benefits appertaining thereto; and in case he is admitted, is justly entitled to the same.

But unless he becomes thoroughly conversant with the lectures of the several degrees, he would be unable to make himself known as a Mason, and consequently, would be deprived of those very benefits which he sought to secure. The Lodge, in consenting to confer the degrees upon him, enters upon an engagement to afford him this information, and for so doing, receives the Constitutional fee, and unless the necessary instruction is imparted, the Lodge has failed to do its duty, and the candidate is deprived of that to which he is justly entitled.

The proceedings of the Body were wholly of a local nature, and indicate a good degree of prosperity in the Lodges under the jurisdiction, numbering about one hundred and twenty.

GENERAL GRAND CHAPTER.

The following official notice was intended to have been issued some months since, but was entrusted for publication to a "paroled prisoner, an officer captured at James' Island, S. C., and also a Brother. Instead however of forwarding it immediately to its address on his arrival North, the person to whom it was entrusted carried it with him to Illinois, where he belonged, and only a few days since forwarded it to its destination. The proclamation is as follows, and the G. G. H. Priest requests the Masonic Press should publish it.

GENERAL GRAND CHAPTER OF THE UNITED STATES.

Office of the General Grand High Priest,
Charleston, S. C., 10th August, 1862.

Whereas, in consequence of the condition of the country, it is in my opinion impossible that the Triennial meeting of the General Grand Chapter, which was appointed to have been holden on the 10th Sept. 1862, at the city of Memphis, can be holden at that time and place; therefore by virtue of the powers in me vested by the first section of the first paragraph of the General Grand Constitution, I do hereby 'change the said time of Meeting to some subsequent time,' of which subsequent time due notice shall be given to the officers and members.

ALBERT G. MACKEY,
G. Grand High Priest."

A CHINESE VISITOR.

Freemasonry is an expansive institution. At the meeting of the Grand Lodge in Trenton, a travelling card was handed in inscribed with the name of the visiting Brother. The officers scanned it up and down, down and up, crosswise and obliquely, but no intelligible revelation would it make of the patronymic of its bearer. The surmise was that a chicken had stepped into an ink pot and tracked the paper. It happened that a Brother who was learned in Oriental Calligraphy, detected "celestial marks" upon it, and it turned out that a John Chinaman was at the door desiring to work his way in. This he readily effected, and exemplified the comprehensiveness of the fraternal embrace of the Order, greatly to the satisfaction of the members —*Jersey City Sentinel.*

ROMA—AMOR.

The following exquisite piece of mental imagery is from the pen of a German Brother Seydel, and conveys a world of reflection to the Freemasons of the present day. In the earlier and purer days of the church of Rome, the society of Freemasons, not only as builders, but worshippers of the true God, received the protection and encouragement of the Romanist Christians; and to their skill and knowledge of architecture, and the arts, are to be credited most of the proudest structures which now adorn Europe. But while Masonry maintained its purity and faltered not in the faith of its founders, the church of Rome became corrupt, and fearing the influences of the pure and liberal teachings of the former, became its most powerful opponent, and even went so far as to inflict the tortures of the Inquisition on those of the Fraternity who continued to practice their rites and ceremonies, occasionally endeavoring to prevent the spread of Masonic principles by issuing Bulls of excommunication against such members of the Romish church as should enter our Lodges, and there behold the true light of revealed religion. Masonry, however, has not been crushed, while Rome is tottering. Hear our German Brother :—'In centuries long past, a mighty nation essayed to unite the world under its single and powerful sway, and Roma, the mistress of the world, sat triumphant on the Seven hills of her Eternal City. Again, at a later period, the nations of Europe, poured forth their countless thousands to redeem the sacred shrine from Paynim hands, and again it was the proud name of Roma which assisted them in their efforts. All these have passed away: but now in the nineteenth century, behold again a mighty army united in labor and love; joyously and confidingly bearing aloft the same old banner of Unity, but now by favoring-gales reversed, so that the whole world may read and understand that the name of that which now unites us, is Amor; that to it, the Master of gods and men, do we look for guidance on our way to the conquest of that holy sepulchre from which that better part of man which must survive the grave, shall be raised to new and eternal life, and enter into his banqueting-house whose banner over us is Love.'—*N. Y. Courier.*

THE REBELLION.

While we have been peaceably pursuing our labor in our respective Lodges, many of our Brethren during the last eight months have left their homes to engage in the bloody conflict of sustaining the Union and our National Flag against the deadly enemies of our country. They have been exposed to the hardships and trials of a camp life, and have met the enemy face to face. Notwithstanding, our armies and fleets have poured showers of iron hail into the ranks of our enemies and into their forts, and although God was pleased to give us victory over them—for whoever sides with God, is sure to be victorious—yet it becomes us to offer fervent prayer to the King of Kings, the God of armies, that wars may cease, peace be restored, and we become again a happy nation, "that people whose God is the Lord."—*Ad. of G. M. of Vt.*

THE MASONIC TROWEL.

We are gratified to learn that this excellent Masonic periodical, published at Springfield, Ill., by R. W. Brother H. G. Reynolds, Grand Secretary, is meeting with the success and encouragement to which the ability and zeal of its estimable editor eminently entitle it. We rejoice at this the more, and mainly, for the reason that the paper is entirely conservative in its character, and well calculated to improve and strengthen the minds of the Brethren among whom it may circulate, in their reverence for the established laws, usages and customs of Masonry, as they have come down to us from all time; and on the preservation of which, free from innovation and alteration, the distinctive character and perpetuity of the Order depend. Our Brother gives the following notice in his last number:—

Henceforth we shall edit our Judicial Department ourself. As we intend to double the size of our paper at the commencement of the next volume, we shall pay close attention to matters of law, usage, and regulations.

The Brethren and Lodges are invited to write us freely, and we shall answer them freely, considerately and carefully in these columns.

The six most noted Masonic jurists in America, are Brothers Moore of Boston, English of Arkansas, Hubbard of Columbus, Dove of Virginia, Lewis of New York, and Mackey of South Carolina. Three of these are Grand Secretaries, and three are Past Grand Masters and eminent Lawyers.

Of these, Bro. Moore of Boston, a Grand Secretary, is the safest. We have been active in all the workings of Masonry for fifteen years and think we can advise for the good of the Craft without the intervention of authority, even though we are but an humble officer. So Brethren, do as you did—write freely, and freely will we answer. For our answers, none will be responsible but ourself.

MASONIC HALL AT RIO JANEIRO.

The Masonic Temple in Rio Janeiro was formerly a Theatre, and was begun during the visit of the Royal Family to the above city, but after their return to Portugal, in 1821, the building association was dissolved and the structure left unfinished. In this condition it remained until 1840, when the Grand Lodge purchased it from the proprietor, by paying the accumulated ground rent; the cost, eleven thousand milreis, was advanced by two wealthy members of the craft, while the superintendence of the undertaking was entrusted to Bro. John Clemento Pereira, who founded a society under the name of the "Glory of the Lavradio," and among which he distributed shares of fifty milreis each. These shares could only be owned by members of the Grand Orient, or their inferior Lodges, and in the case of the death of a shareholder, the heirs or creditors received an equivalent for their portion. With this fund the debt was paid, the building finished and properly arranged.

The building contains four halls for the Scottish and two for the French Rite, also one for a Master's Lodge, a Banquet Hall, Audience and Council Rooms, and a Gallery which runs the whole depth of the building, and contains the Archives of the Grand and her subordinate Lodges. Three Castellanes are constantly in attendance, as well as the Grand Secretary, with his clerks.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 22.]

Let us now turn to the actual organization and system of the Fraternity of Stone-masons, as it existed during the Middle Ages. In every place where the Master was engaged in the construction of a building, a large number of workmen were gathered together, and there these sworn brother masons constituted a "*confraternitas*," to which amateurs were likewise admitted, provided they complied with the necessary obligations, and submitted to the general regulations of the craft. Among the privileges of these amateurs, was the right of participating in the administration of justice, (according to ancient usage,) in the choice of the officers, at the banquets and feasts, and in good works. At the head of the Fraternity there was, in accordance with ancient custom, a presiding Master, annually elected by the craft, who settled all disputes "according to the usage of the craft and law of the stone-work," *(nach Handwerks-brauch und Steinwerks-recht.)* The great body of the craft, the brethren, were on terms of perfect equality. The Fellow-craft was bound to instruct his younger brethren in the art, without pay or compensation; to impart to them all that he had himself acquired, and this knowledge was only imparted to those who had been received and acknowledged as Brethren. Once a month an assembly was held, at which the affairs of the Fraternity were discussed; those who had offended against the rules and regulations were tried and punished, and the proceedings concluded with a feast or banquet. The principal feasts of the Stone-masons, were held on the days of St. John the Baptist, and of the "four crowned martyrs," the special patron Saints of the association. When the apprentice had finished his time of service, had duly performed his tour of travel, and had been regularly announced to the Lodge, as being of good report, he was then received, after paying the usual fee and contracting an obligation of obedience and secrecy. Besides these monthly meetings, each Haupt-Hütte held at least one special assembly every year, which was termed *Haupt-Gedinge*, or *hohe Morgensprache*.(1)

In later years, when the Masters had begun to exclude the Fellow-crafts from their meetings, they held four "*Hauptquartale*," or quarterly assemblies every year, a custom which afterwards passed over into England, and was the origin of the "Quarterly Communications" of the Grand Lodge of England. The Fellow-crafts continued to hold their monthly meetings, at which, and also at their receptions of members, they retained a portion of the ancient usages and ceremonies of the original Fraternity.

The assemblies were invariably opened and closed with a catechism or dialogue, between the Master and his assistants. This was a peculiarly German custom and is to be found not only among the various crafts, but also in the ceremonies of the Courts of Justice, the Vehme Gerichte, &c. As long as the Lodges continued in a flourishing condition, it was customary to impart the secret doctrine to the new Brother, only when he had been duly received into the Fraternity, that is, after he had served his apprenticeship, and duly performed his travels. He was then instructed in the symbolism and allegories of ecclesiastical architecture, and in the secret meaning of the architectonical embellishments. He then also learnt how to construct plans for himself, in accordance with the rules of their art, in order to qualify himself as a Master.

The German style of architecture, with its ancient symbolism, maintained its position in the old German Lodges until the period of the Reformation. At this time, however, it had already commenced to decay, and the assemblies had less in view the progress and improvement of their art, than the mere maintenance of their peculiar ceremonies and customs, and the adjustment of affairs over which they still possessed exclusive jurisdiction. What they had already learned was indeed preserved, but they made no progress, and this, in itself, was a step backwards. After the Reformation, when church-building ceased almost entirely, and the meaning of the symbolism was less generally understood, the Stone-masons gradually degenerated to the level of ordinary workmen. So, also, in the course of time, the ceremonial, now no longer understood, gradually assumed the form of that of the other trades, and lost its peculiar significance, the more so, as in many places the Stone-masons joined the guilds of ordinary Masons. This was not so much the case in England as in Germany; in the former country, although they also gradually degenerated, and became ordinary guilds, or companies, yet they always retained their ancient ceremonies, so that at the period of the establishment of our present system of Freemasonry, *these were still practised, and only required a different explanation.*

The German Stone-masons, on their separation from the cloisters, very naturally retained the peculiar ceremonial which had been the custom of the monastic lodges; and thus we find that their ritual of reception was a close imitation of the initiation formerly practised in the Order of Benedictines.(2) The Fellow-Craft who had served his proper time as an Apprentice, and had been declared free, if desirous of being admitted into the Fraternity, was required, as in other guilds and companies, to furnish proofs of his honorable and legitimate birth, and good character. It must be borne in mind, that there were certain classes whose occupation was considered dishonorable, and their children were ineligible as members of a guild. The Statutes expressly required that the candidate should be free-born, of unblemished reputation, and sound both of body and mind. The Fellow-Craft at once received a distinctive *mark*, which he was obliged to place on all his work. The Brother who proposed him for membership was at the same time required to vouch for him.

On the appointed day the candidate repaired to the house or inn, where the assemblies of the craft were held, and where the guild-chamber had been prepared for his reception. The Brethren having laid aside their arms, the Lodge room being a place dedicated to peace, were then admitted, and the Master proceeded to open the assembly with the customary formula. Having announced that the initiation of a candidate was about to take place, he deputed a Brother to prepare him in due and ancient form, for the ceremony. The candidate, in accordance with the custom of ancient pagan times, assumed the character and appearance of a suppliant, he was divested of his weapons and other metallic substances, a portion of his clothing was taken from him, his eyes bandaged, his breast bared, and his left foot naked. In this condition he was led to the door of the chamber, which was opened to him on his applying in the prescribed manner. The Warden, or *Parlirer*, conducted him to the Master, who caused him to kneel, and repeated a prayer, after which he was led around the chamber and back again to the door, where being placed with his feet at right angles, he was taught to advance to the Master by regular steps. On a table before the Master was placed the open Bible, on which, the candidate swore to be true and faithful, to keep and perform the charges and duties of a Brother, and to conceal the secrets of the craft. The bandage was then removed from his eyes, the three great Lights were explained to him, he was invested with a new apron, and the pass-word was communicated to him. The salute, (Gruss,) and the token (Handschenk,) he had already received at the time when he sat out upon his travels, after having duly served as an Apprentice. His proper place in the guild-chamber, or Lodge, was then assigned to him.

If a Fellow-Craft, during his travels, desired to visit a Lodge for assistance or employment, he first applied with the customary knocks, and on being admitted, at once advanced to the Master, or, in his absence, the Parlirer, (whose duty it was to accost all strange Brethren,) with the three regular steps. During the examination of the stranger, which was conducted in the form of a catechism, or lecture, the other Fellow-Crafts stood by, their feet forming the angle of a square. After having asked whether any one present had anything to say, the Master closed the examination with the usual Stone-mason's knocks.(3)

At the banquet, which invariably succeeded the initiation and which was opened and closed with prayer, the Master drank a toast in honor of the new Brother, out of the drinking-cup of the Fraternity, (the *Willkommen,)* to which he replied by drinking prosperity to the Brotherhood. This toast was always, and still is, performed among the German guilds, in three cadences or motions,—the cup being first grasped, using a glove or handkerchief,—then the lid or cover was raised,—and lastly it was carried to the lips; the cup was emptied by three separate draughts,—and with three motions it was replaced on the table.

Besides these ancient customs which we have described, the Stone-masons received from the monastic lodges, a secret architectural doctrine and mystic science of numbers, which they constantly employed in their art of building, and subsequently developed to a further extent. The numbers 3, 5, 7, and 9, were deemed particularly sacred,—so, also, were the colors of gold, blue and white, the two former having a symbolic reference to their art, and the latter to their secret association. A favorite symbol of the Fraternity, was the "interlaced cord," frequently represented as an ornament over the portals of religious edifices. Their most expressive and peculiar symbols, however, were the compasses, square, stone-hammer or gavel, and rule, all of which had a moral signification in their Lodges. As in the church, the priest had his station in the East,—so in the Lodge the Master was placed in the East; the Wardens stood in the West, their faces turned towards the East. These three officers symbolically represented the three pillars of the Lodge, (Wisdom, Strength, and Beauty,) and were the representatives of the Fraternity.(4)

As far as concerns the symbolization of Masonic working tools,—this custom proceeded not merely from the character of the age, but was also suggested by previous example, for the Stone-masons were by no means the first to symbolize the implements of the craft. But the Masons, more than any other guild, had a peculiar motive for attaching a higher value to their tools and implements, and to the technical language and materials of their art, with which they combined the idea of a spiritual building, because they had devoted themselves to a high and holy vocation. By the erection of magnificent houses of God, the Master Stone-mason, not only immortalized his own name, but also contributed to the glorification of the Most High, to the dissemination of Christian knowledge, and to the vivification of Christian virtue and piety.

Numerous indications of their secret confraternity and of their peculiar symbolism, as well as of their religious views, which were at all times opposed to the prevailing corruption of morals of the clergy, and not unfrequently to the orthodox ecclesiastical doctrines, are to be found on almost all the ancient German works of Architecture. Thus, in the church of St. Sebaldus, at Nurnberg, is a carving in stone, representing a nun in the embrace of a monk. In one of the upper corridors of the Strasburg Cathedral, fronting the chancel, is a sculptured representation of a procession; first comes a bear, supporting the cross, then follows a hog and a goat, bearing a sleeping fox as a holy relic. Behind the bear is a bitch, and a wolf carrying a burning taper. An ass engaged in reading mass, at an altar, completes the caricature. In the Cathedral of Wurzburg, are the two celebrated pillars, B. and J., in imitation of those which stood in the porch of the Solomonian Temple, and which are over four hundred years old. In the church at Doberan, in Mecklenburg, we find several double triangles placed in conspicuous positions, three vine leaves interlaced with a twisted cord, and many allusions to the mystic numbers. Here also is an altar-piece, in a good state of preservation, which gives a curious idea of the religious views of the architect. In the foreground are represented several priests turning a mill, in which the dogmas of the church are being prepared. Above them is the Virgin and infant Jesus with the Blazing Star. Below is the Last Supper, at which the Apostles are represented in positions familiar to all Freemasons. In another gothic edifice is a satirical caricature of the immaculate conception. In the cathedral of Brandenburg, is to be seen a fox in priestly robes, preaching to a flock of geese, and in the Munster, at Berne, is a painting of the Last Judgment, with a Pope prominently figuring among the damned. These satirical representations are termed the "*Wahrzeichen*" of the German Stone-masons.

The Corporation of Builders existed during the most flourishing period of the Orthodox church, and at a time when the Papacy was apparently in the zenith of its power. The latter, however, at this time had to contend with a widely spread enlightenment and against the efforts of many so-called heretical, gnostic-manichæan sects, who based their opinions partly on the primitive ideas of Christianity. Such were the Catharists, Albigenses, Waldenses, &c. The initiated and adherents of these sects travelled through all Europe, formed new communities and made many proselytes, not only among the nobles, freemen, burghers and tradesmen, but even among the monks, abbots and bishops of the church. At this time too, reason was silently and secretly preparing to assert its sway and to maintain the light of truth in the midst of surrounding darkness. Ban, interdict and stake, were alike ineffectual in preventing its progress. The German Masons were certainly no strangers to these reformatory efforts, and there is scarcely a doubt that some, at least secretly, participated in the movement; the "Wahrzeichen" we have described furnishing ample testimony of the fact. The Masons, by reason of the nature of their art, were continually brought into contact with all classes and conditions of men; they had a personal knowledge of the nature of the Church, and well knew the degeneracy of the Clergy. They far surpassed their contemporaries in general knowledge and education; and in their travels, not confined to Europe alone, but frequently extending to the far East, they became acquainted with widely differing religious views, and gained a clearer conception of the idea of Christianity. Furthermore, they had learnt to practise toleration, and their Lodges became a sure refuge for those who were persecuted for opinion's sake, by a religious fanaticism. All who were good and true, and well learned in the art, were received among them, and were protected from the persecutions of the Church.(5)

The progress of the Reformation dealt a severe blow to the Fraternity of German Stone-masons.(6) As it spread, fewer churches were erected, and the builders were thrown out of employment. Then came the thirty years' War, during which time all building was at a stand. In 1681, Strasburg fell into the hands of the French, and the German Princes, who had been so often deceived by the intrigues of Louis XIV., jealous of his power, sought, by every possible means, to circumscribe his influence in Germany. Their attention must necessarily have been attracted to a community like that of the Masons, the members of which dispersed throughout all Germany, and bound to one another by the closest ties, still owed obedience to the mother Lodge of Strasburg, now under French Jurisdiction. By a decree of the Imperial Diet, March 16th, 1707, all connection of the German Stone-masons with the Haupt-Hütte of Strasburg was formally interdicted. The establishment of a National Haupt-Hütte, for Germany, was never brought about, and dissensions arose among the separate Lodges of the country. In consequence of these difficulties, as well as of numerous complaints concerning abuses which had gradually crept into the Craft, the Imperial Edict of Aug. 16th, 1731, abolished all Haupt-Hütten, as such, and did away with all distinction between Grand and Subordinate Lodges; transferring to the government alone the adjudication of all disputes between the guilds, or crafts. It was also ordained that all distinction between the Salute-masons, (Grussmaurer,) and the Letter-masons, (Briefmaurer,) should thenceforth be dropped, and that for the future no new Master should be sworn to conceal the secrets of the Craft. Nevertheless, the association was still secretly continued, and retained the old distinction between the Gruss and Brief-maurer, their own administration of justice and their subordination to the Haupt-Hütten.

In France, the Building Associations flourished for a time, but gradually declined, and in the beginning of the 16th century, united with the city Guilds or Corporations. They were finally abolished by Francis I. in 1539.(7) The last legislative assembly of the German Stone-masons took place in the year 1563. Much light has been thrown upon the old traditions, during the last few years. Reichensperger lately discovered at Treves, the Guild-chest of the Stone-masons' Guild, which contained many valuable manuscripts, one of which dates back to the 30th Oct., 1397. In the city library of Treves is still preserved the record book of the Stone-masons' Court, embracing a period of years from 1670 to 1721, and containing much interesting information concerning the inner life of the craft.

At the present day there are no authentic documents in existence which refer to the organization of the German Stone-masons' Fraternity during its most flourishing period. It was only when the ancient forms had already began to decay, when the taste for forming leagues and confederacies was on the wane, and when the understanding of the ancient rituals and the old discipline had began to die away, that the Masons felt the necessity of preventing still further decay, by re-establishing the ancient land-marks, by excluding all foreign elements from the craft, and by compelling the Stone-masons to belong to the Guild. For this purpose, they assembled together in the year 1459, and resolved to renew and revise their ancient Constitutions and Statutes.

These Statutes, which are undoubtedly based on the ancient customs of the craft, were discussed and agreed on at two assemblies of Masters and Fellows, held "in the manner of a Chapter," (in Kappitelsweise); the first at Regensburg, on Easter-day, 1459, and the second, some time afterwards at Strasburg, when the new Regulations were definitively settled and adopted. They breathe throughout the spirit of the German Imperial Constitution, and are evidently a renewal of the ancient laws of the Fraternity.

The expression "*in Kappitelsweise*," which is used by no other Guild, is derived from the Convent meetings of the Benedictine monks, which were termed "*Capitula*," or Chapters. We find, also, in the old English Constitutions, and in the Act of Parliament of Henry VI., the meetings of the Masons termed "Chapters, Congregations, Assemblies, and Chambers."

All the precepts of these Statutes, which were kept secret from strangers, and which were read in the Lodges, at least once a year, refer to the moral obligations of the Brethren among one another and towards strangers, and breathe throughout a spirit of brotherly love, strict integrity and morality.

This important document was first published from a certified manuscript of the Haupt-Hütte, of Strasburg, in Heldmann's "*Drei ältesten geschichtlichen Denkmalen der deutschen Freimaurer-Bruderschaft, Aaran*, 1819," thenin Krause's "*Drei Kunsturkunden*," and in Heideloff's "*Bauhütte des Mittelalters, Nurnberg*, 1844." Kloss also published them in his "*Freimaurerei in ihrer Wahren Bedentung*," in which he has carefully collated and compared them with the English Constitutions. Fallon and Keller have also given us copious extracts from them. An English translation, by the "Latomia Society," will be found in the "Masonic Eclectic," vol. 1, No. 1.

These Statutes were repeatedly confirmed by the German Emperors,(8) first by Maximilian I., in 1498, and subsequently by his successors. It is worthy of note, that this document bears a date but little later than that of the "Ancient Poem," of Halliwell, and that both contain almost precisely the same regulations, although somewhat differently arranged.

The "Revised Statutes of 1463," contain a repetition of those of 1459, with a few necessary additional regulations. The religious instruction, and the allusion to the "four crowned martyrs," *(quatuor coronati,)*(9) contained in the latter, are omitted in the Statutes of 1463.

A comparison of the Strasburg Constitutions of 1459, with the Ancient Constitutions of the English Masons, will convince the most sceptical, that the German "Steinmetzen" and the English Freemasons were members of one and the same fraternity; having the same laws, customs and usages, and springing from the same source. If further proof is wanted, it will be found in the concluding portion of Halliwell's "Ancient Poem," entitled "*Ars quatuor coronatorum.*" What are these "holy martyres fowre," but the "*hieligen vier gekronten*," (the four holy crowned martyrs),—the patron Saints of the German Stone-masons? Kloss gives us a German translation of this legend, which is to be found in the Breviarum Romanum, 1474; the Breviarum Spirense, 1478; the Breviarum Ord. Hierosol., 1495, and the Brev. Ultrajectense Venet., 1497.

[To be Continued.]

NOTES.

1. Heldmann's Drei gesch. Denkmalen, &c.
2. Fallon, Mysterien der Freimaurer.
3. Fallon, Mysterien, &c. Findel, Geschichte der Freimaurerei.
4. Winzer, Die Bruderschaften des Mittelalters.
5 Findel, Gesch. d. Freimaurerei.
6. Heldmann, Drei gesch. Denkmal. p. 337.
7. Rébold, Historie gen. p. 76.
8. See Heideloff, Fallon and Kloss, who give copies of the confirmations.
9. Kloss, Freimaurerei in ihrer Wahren Bedentung, p. 257.

RELIQUES OF WASHINGTON.

"IN the Masonic Hall in the city of Alexandria, State of Virginia, preserved with more than religious veneration and care, are to be found the following articles, the property of Alexandria Washington Lodge, No. 22.

"A charter granted by Edmund Randolph, 'Governer of Virginia and Grand Master of Masons,' to our well-beloved Brother, George Washington, &c. A. Master's apron, a present from Madame Lafayette by the hand of her husband, the Marquis, to General Washington. This was shown to General Lafayette, and also the box which contained it (now in the Lodge), on his last visit to this country. The recollections of the man, the husband, the Mason, overcame the soldier, and tears flowed down his furrowed cheeks.

"A piece of cloth from the coat worn by General Braddock at his death. The pocket compass carried by General Washington on his visit to Fort Pitt. The boot strap worn by Gen. Washington at Braddock's defeat. Washington's spurs. A button from his coat. A piece of Washington's coffin, and cloth that covered the same. A part of the tent that he used on the field. A pocket-knife, presented to him by his mother when he was twelve years of age and which was in his possession fiftysix years. His wedding gloves, and one that he wore when mourning the death of his mother. Two manuscript letters, one of which proves his attachment to Masonry. Various medals. The arm chair in which he sat as Master of the Lodge."

"BY THEIR FRUITS YE SHALL KNOW THEM."

MASONRY like every other Institution, should be judged of by its actual fruits. For this we have a divine warrant. The Saviour himself has laid down the unerring test, "By their fruits ye shall know them." "A good tree bringeth forth good fruit, and a corrupt tree evil fruit." Now what have been the fruits of Masonry? Have they not been good? Have not Masons been ever loyal to the principles of civil and religious and constitutional liberty? Have they not with others freely sacrificed their treasure and blood in their maintenance? Have not many of them been among the most consistent professors of Christianity in the various religious denominations of our own and other lands? Have they not manifested a charitable disposition? Has not Masonry refined the feelings, improved the manners, and elevated the moral conduct of men, and smoothed the asperities of life? Has it not imparted comforts and diffused substantial blessings, by supplying the wants of the needy, relieving the sufferings of the distressed, and cheering the hearts of the desolate and lonely? Are not such good fruits, and do they not authorize and compel the inference that the tree is also good? If, therefore, we have any respect for the divine teachings of our Lord, any regard for his infallible logic, we must conclude that the Masonic Order is morally good, because its fruits are good. If it be a bad institution, it must have shown it. But is it evil to visit the sick? Is it immoral to comfort the disconsolate? Is it bad to relieve the poor and distressed? Is it disgraceful to become the guardian and educator of orphan children? If these are bad fruits, then we admit that the institution is bad. If they are virtuous and good, then we claim that the tree which produces them must be good, and that the benign influence of Masonry approximates the practical operation of our holy religion, for "pure religion and undefiled before God is this; to visit the widow and fatherless in affliction and to keep yourself unspotted from the world."

A WORD OF CAUTION.

CRAFT Masonry in my opinion, never stood so high in the estimation of thinking men, as it does this day. Our Lodges are fast filling up with eminent young men, who will do honor to the Order. Even men in middle life have recently manifested an ardent desire to be known and acknowledged among the fraternity of Free and Accepted Masons.

Notwithstanding so many are seeking to gain admission into our Order, yet it becomes all our Lodges to be exceedingly cautious whom they admit.

We cannot be too careful in investigating the characters of those who apply for admission. It is far better for a Lodge to reject two worthy applicants than to admit one who will do dishonor to the Craft.

Then Brethren let us strictly adhere to the principles taught us by our beloved fathers, steadily pursuing the path they trod, following the excellent examples they left us, looking unto the Supreme Architect of the Universe, for help and assistance, so that when we shall be called from labor on earth, we may be prepared to partake of divine refreshments on high.—*G. M. Vermont.*

DEATH OF THE SON OF BURNS'S "SOUTER JOHNNY."

NOT many weeks have elapsed since we chronicled the death of the "wee Curlie John" of the dedication addressed by Burns to his early benefactor, Bro. Gavin Hamilton, of Mauchline. We are now called upon to record the removal of another "old-time Freemason," himself a contemporary of Burns, and the son of one of the principal characters depicted in that inimitable "Tale" in which the poet has immortalized "Kirk Alloway" and other places passed by

"* * * * honest Tam o' Shanter,
As he frae Ayr ae nicht did canter."

Bro. John Lauchlan, who died at Ayr on the evening of the 16th inst., had many titles to the respect of the community, and as a Mason, was held in the highest esteem by his Brethren. As we have set out by introducing our departed Brother in his relationship to Souter Johnny, we cannot do better than to follow up the allusion to his father by giving an extract from an unpublished glossary of the songs and poems of Robert Burns, in which the identity of the immortal Souter is thus advocated:—"Souter Johnny was the late John Lauchlan, shoemaker in Ayr. He and the poet were born in the parish of Alloway, and there brought up in boyhood together. The future Souter removed with his parents from Alloway to Ayr where he was bound as an apprentice to a shoemaker. His intercourse with the poet was thus somewhat interrupted; but their regard for one another was not lessened, for the Poet was scarcely ever in Ayr, but the Souter (for so he was designated by the Poet before the celebrated poem had being) was sent for to Luckie Shearer's, a favourite howf in the Townhead of Ayr (now the Tam o' Shanter Inn), to have a tankard and a chat over the reminiscences of their early days. The Souter's son had quiet good recollection of their meetings and at more than one of these there can be little doubt they were joined by the redoubted Tam o' Shanter, for the howf was a famed Hostelry, at which he and many of the Carrick farmers put up, and Tam was well known to Burns and the Souter, and on that "ae market nicht" of their festivities, when Tam parted from his jolly companions to take his solitary journey homewards past "Alloway's auld haunted Kirk" it is very possible the Poet first conceived the idea of his wonderful tale. It has been alledged that a John Davidson, a shoemaker in Kirkoswald, was the Souter Johnnie, on the ground that he and Tam were frequently boon cronies in Kirkoswald—Tam's farm of Shanter being in that neighborhood, where both possibly may have met the poet during the sojourn there; but it may naturally be asked, what was Davidson doing in Ayr so late, and so far from home? and even if there, is it possible to believe that Tam would have left him in Ayr and journeyed home by himself. In short, it is impossible to suppose that the poet when composing the poem had any other individual in view than his own boy Companion, and boon comrade in early manhood. At all events the late John Lauchlan was recognized by all and sundry in and about Ayr, as the Souter Johnnie of the poem from the day of its publication; and much to his chagrin, he retained the sobriquet to his dying day.

The Souter was a member of Ayr St. Paul's Lodge, and at his death his remains were interred with Masonic honors. His son was a Craftsman of sixty-five years' standing. Ayr St. James (No. 165) was his mother Lodge, and in it he received also the degrees of Royal Arch and Knight Templar. He was one of the original members of Ayr St. Paul's, a Lodge raised by Freemasons serving in the Ayrshire Militia in 1799; and was delegated by his brethren-in-arms to proceed to Edinburgh to receive from the Grand Lodge of Scotland the charter of the new-formed Lodge. That document Brother Lauchlin carried in his knapsack to Stirling, where the militia then lay, and in the Court Hall of that town was the oil of Consecration poured out upon the altar of Ayr and Renfrew Militia St. Paul, early in the year 1800, by the office-bearers of the Lodge "Ancient Stirling." Br. Lauchlan was called to the chair of St. Paul's in 1805, and at various other periods of its history was the same honor conferred upon him. So highly were his services appreciated by his Brethren, that in 1808 he was presented with a handsome silver medal in the name of the Lodge, "as a tribute of esteem and mark of respect towards him for his laudable conduct while Master, for his attention to its interests and prosperity, and for his spirited exertions in supporting its dignity and maintaining its independence." As showing the zeal with which he entered into Masonic matters, it is worthy of mention that during the first 50 years of this century only twice was he found to be absent from his place in the Lodge at its annual meeting. And in later years, although bending under the infirmities of old age, whenever anything of more than usual importance appeared upon the business card of the Lodge over which he had so often and so worthily presided, he was sure to be present, aiding with his counsels those who could not lay claim to the experience in Lodge affairs which he possessed. The last Masonic meeting which our deceased venerable Brother attended was at that of the Ayr Priory, in March last, when he seconded the nomination of a successor to Sir Knight Major Thornton, who had resigned the command of that Encampment in consequence of his removal to Derby. On that occasion he was in high spirits, and entertained the Sir Knights with a graphic sketch of the state of Knight Templary in his early days, when the whole steps from E. A. to K. T. were given in every Craft Lodge throughout Scotland. From our boyhood we have known Br. Lauchlan as one of our most respected citizens, and since, being drawn down closer to him in the bonds of Brotherhood, we have ever found him to be a Mason of high intelligence and unsullied reputation. Although now removed from our society, he will long live in the rememberance of those who knew him best. We understand he has bequeathed his diplomas and other Masonic papers, to his Masonic son and most intimate friend, Bro. Andrew Glass, a Past Master of Ayr St. Paul's. These relics of Souter Johnny's soon will form a valuable addition to those already preserved by Bro. Glass, under the roof-tree of the farfamed Tam o' Shanter Inn, of which he is the respected lessee. Though not like his father, the Souter, buried with Masonic honors, the remains of Bro. Lauchlan were followed to the grave by the Provost and magistrates of Ayr, and a large concourse of the general community, as well as by the representatives of the various Masonic bodies of the town in which he lived. Peace to his ashes!—*London F. M. Mag.*

THE LAW OF PROGRESS.*

If we would appreciate the age in which we live, we must mark the impress of mind upon the masses, and upon the institutions by which they are surrounded; we must also note the influences which that impress has from time to time exerted in moulding the aggregate character. There are no means of illustration, perhaps, more simple and vivid than that afforded by contrast. If, therefore, as citizens of this Republic, we feel that love of country is ever welling up from the full fountains of our hearts, we must bear in mind that this just conception of our true position is supplied by the instructive contrast which other nations, other governments and other people present, whose social and political condition alongside of our own serve to strengthen our patriotism, and to stimulate our hopes and wishes for the spread of liberal ideas.

If this contrast indicates a higher and more refined civilization as the inseparable accompaniment of the civil and domestic institutions of our land; if the rule of reason and the noble impulses of humanity are laid side by side with the reign of violence and cruelty, and the soothing influences of a chastened Christianity succeed to theories of crude morals, and subtle philosophy, and serve to awaken more close fraternal relations among free men; if the cultivation of science is of easy access, and the diffusion of knowledge, freely and without price, to the millions, tends to supply an ample veneration for religion, and inspire a love for the truth; if liberty, under proper constitutional and divinely imposed restraints, combines to invite the intellect of all men to its highest efforts, and the age in which we live has become distinguished for "triumphs of mind, which have carried genius into paths never before trodden;" if these, with other countless blessings, are but a tittle of the secret springs of the progress of our country, of the prosperity of our people, then may we understand the permanency of Masonry, and what have been the agencies which have guided her counsels here, and wrought out so effectually her mission of benevolence among men. The causes which have perfected government and which especially prevailed in the formation of that well-balanced political system, under which we dwell and which, if the cautious and far-seeing wisdom of its founders had been heeded in time, would never have been disturbed and might have lasted forever, are the same in truth as the influences which moulded our Order, have advanced its usefulness, and are now leading it onward to the fulfillment of its destiny. That cause is now known and designated as the law of progress—not what the world calls progress, consisting in the overthrow of all the good conserved by the wisdom of the past,—but the same in principle which has for ages been silently, yet effectively, combatting error, in theories of government, in the abstraction of morals and in the devices of philosophy. The struggle has been earnest and persevering. And as men naturally cling with fondness to institutions and opinions hallowed by time, as they linger with concern around the excellencies of ancient systems, warring firmly for the preservation of cherished forms, and slow in yielding to useless innovations, so against a mass of opposition has Masonry continuously advanced, carrying her torch of truth from age to age high above the din of peoples and the swelling storms of sentiment and passion, successfully contended for her principles with the progression of things, and adapted them to the pursuits and happiness of men.

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*From a very excellent Oration delivered before St. John's Lodge, No. 1, at Newark, N. J., by Brother Rev. G. Musgrave Giger.

Our Order was originated by earnest, thoughtful, working men ; men of profound sagacity and with hearts filled with generous sympathies, and prompted by the noblest impulses. As the ancient pioneers in a great work of philanthropy, their early efforts commend them to our profoundest gratitude ; and whilst the *morale* which pervades the system, has been essentially the fruit of progress, the broad principles which lie at the foundation of the institution as laid by their wisdom remain fixed and unchanged. If we would, however, understand the secret of our success in the mission in which we are engaged, we must refer the countless blessings, which Masonry has scattered in its pathway, to the enlightenment which has so thoroughly controlled its counsels, awakening a constantly enlarging humanity, refining the nature, and mollifying the hearts of its votaries. Its ministrations are world-wide in their extent. A benign progression, acting upon its internal discipline, and stimulating its latent energies, has greatly enlarged the field of its benefactions, comprehending within its function moral agencies, affecting society at large, as well as its membership. It claims a supervision over the private character of the constituent ; watches his conduct as a citizen, a parent, husband and friend ; imposes upon him a strict obedience to the laws, and holds him to prompt accountability if he offends. It listens to " the still, small voice" which runs along the whole line of being, stretching its spiritual telegraph into every heart, that it may link them all with God. Well may we pause when we consider the distinctive principles of Masonry, to exclaim in the sentiment of the Roman matron—these, these are the precious jewels of our Order.

THE CONSERVATORS IN ILLINOIS.

[From the Masonic Trowel, edited by R. W. Bro. H. G. Reynolds, Grand Secretary of the Grand Lodge of Illinois. We invite the special attention of the reader to the last paragraph.] :—

ONE year ago, the Conservators, acting in concert, endeavored to gain possession of the Grand Lodge by electing Masters who were in their interest. Several old and tried Masters were displaced, and Conservators elected in their places.

Others, under the soporific influence of the wily Vice chief Conservator, and another prominent traveling Grand Officer, all in direct and known disobedience of the edict of Grand Master Buck, were coaxed and wheedled into the Conservator's Association, until, considering their numbers, unity and influence, they had well nigh, without the knowledge of the Craft, attained complete control.

Indeed, we believe today, that if it had not been for our appeal to the Wardens who came up manfully, and for the double-breasted wall of past Grand Officers, the Conservators would be tyrannizing now over the loyal men in Illinois to the top of their bent. And rough work they would make of it, too. We want to say to all loyal Brethren, who know in their own hearts that they are loyal to their government and their Grand Lodge, *without distinction of party*, see to it, that your Masters, Wardens, and Secretaries are truly loyal in all these things. Have nothing to do with Brethren for those places, who are running after every new thing. Require them to say, upon their Masonic honor, that they either have not been, and have no desire to be, followers of that invader, Rob. Morris, or that they have forsaken him and all his work in good faith. Let there be no half-way work about it.

Furthermore, require them to disgorge and destroy all printed or written notes and keys without reservation ; and also, that they neither teach or learn Masonry, except from mouth to ear.

Brethren ! Be firm and determined in this matter. If you do your duty at the coming election, this thing will die out ; if you do not, the scene at the last Grand Lodge meeting will be child's play in comparison with what will take place at the next.

Let the loyal Brethren remember, that " an ounce of prevention is worth a pound of cure !" and that vigilance is the price of safety.

The political elections are over. Lay aside politics until after your Lodge elections, Brethren, and unite together, for we do earnestly assure you, that if our Grand Lodge can be made the prey of rebels and traitors in Masonry, then there is no safety for our distracted country; *for, as we believe in God, the Maker and Governor of the world, so do we as sincerely believe that but for Masonry and its benign influences, this country would go to destruction.* Our only safety as a people, at this time, lies with Him in whom we trust, and the Masonic fraternity. We must keep out all rebellion and treachery; keep the Craft one, or we shall soon be upon an ocean without a bottom or a shore.

MASONIC LITERATURE.

' WE notice that several of the Grand Lodges have manifested watchful guardianship over the use of the insignia and emblems of the Order, and have prohibited their desecration by being used to attract attention to notices, advertisements, sign-boards, and other species of empiricism. With this we do not interfere, as we do not know that it *violates any " ancient land-mark."* But we are somewhat surprised that their efforts at *reform* stopped short of the full measure of relief against any species of charlatanism with which the Order is cursed. There is an extensive *quackery* practised upon the Fraternity much more disgraceful in its character and injurious in its consequences, than " square and compass" on sign-boards or affixed to advertisements. We are overrun with Prospectuses of U. M. Records—Alphabetical Lists of the names of every Mason in the U. S.—Masonic Almanacks—and others of like character, many of them bearing the imprimature of Masons high in authority and of distinguished titles. Lodges and individuals are induced to purchase or subscribe for these productions solely for the reason, that they are issued or highly recommended by Brethren who have rank and position, but soon discover that they have been " spending their money for that which is naught," and are led to the conclusion that Masonic literature is but trash. Why were not these made the subjects of the supervision of the watchful Brethren, and the Craft advised against this more disgraceful charlatanism than the wearing of pins and rings and seals, or the use of Masonic emblems in advertisements ?

The advanced state of Masonry has greatly increased the demand for light and information. The number of *reading* Masons has been multiplied. Empyrics taking advantage of this, are multiplying their productions, with attractive *titles*, (and too often under the prestige of Brethren of rank,) professing to impart instruction essential to the "Art," or to guard against deception or imposition, but containing only uninteresting and unimportant information. These, we think, should not have escaped the notice of these watchful Brethren. They are certainly much more obnoxious to rebuke and denunciation than the things of which they complain. The valuable standard Publications endorsed and recommended by Grand Lodges—that have maintained character and position for years—and the productions of Brethren of wisdom and intelligence, well qualified to impart useful instructions, are neglected for these *ephemera*, whose only excellence is their deceptive titles—whose only effects is to "*put money in the purse*" and lessen the character of the pure literature of Masonry.—*Grand Lodge of Georgia.*

TRREE BALLOTINGS.

"Of what earthly use, we ask, are committees of investigation into the character of candidates, if three ballotings are necessary to determine his qualification for Masonry? Must one, initiated into the mysteries of Masonry, be stayed in his advancement until further inquiry can be made as to his 'former character,' traits and habits of temper and life?" Why were not these diligently and thoroughly investigated by the Committee? Before a man can be made a Mason, in *any well regulated* Lodge, he must have resided sufficiently long within its jurisdiction for a full development of "his traits and habits of temper and life;" and if these are not known to the Committee, they have nothing upon which to base a favorable report. A separate ballot for each degree can only be rendered necessary upon the assumption that three investigations must be made before the qualification of the candidate can be known."—*G. L. Georgia.*

THE OLDEN TIMES.

We have been favored with a copy of a sketch of the history of St. John's Lodge, at Newark, N. Jersey, from which we select a few sentences, which may amuse the reader. The Lodge was established in 1761, by a Dispensation from the then Provincial Grand Master of New York. With occasional interruptions the Lodge continued to meet at the houses of the members until 1772. In January of that year, to April 1788, "and during the darkness of the American Revolution, the lights were extinguished, the sound of the gavel was no longer heard in the East, and all within the Lodge was silent as the grave," says the historian. He also tells us that the furniture of the Lodge was loaned to a "Camp Lodge," in the army, and adds—"At one of these Camp Lodges, it is said the immortal Father of his Country presided, and during his Mastership conferred the sublime degree of a Master Mason upon his illustrious friend, the Marquis de Lafayette;" which statement is the merest moonshine, and only calculated to elicit contempt. Washington at that time had more important business to attend to than conferring degrees—a thing that he never did in his life. Such silly tales are discreditable to Masonic history.

In 1804 a member was put on trial for misdemeanor. On his conviction "*the doors were thrown open,* and he was expelled from the Brotherhood."

"At a meeting held in the following December, it was ordered that candlesticks and desks be provided for the Secretary and Treasurer, and a *cocked hat* for the Master."

In Dec., 1805, it was proposed to celebrate St. John's day by having a dinner, but the "proposition was abandoned upon ascertaining that none of the innkeepers in the town were willing to undertake so difficult a task," as serving up the dinner in the Lodge room! The members however got their dinners at Brother Tuttle's private house.

"In November, 1806, a donation was made to the widow Thiboe, which consisted of one cord or hickory wood, one hundred pounds of superfine wheat flour, one hundred pounds of buckwheat, and *four bottles of good Madeira wine.*"

LEAVING THE LODGE.

A practice too common in many Masonic Lodges, that of members taking part in the business of the Lodge, and then leaving as soon as preparation for the degrees is announced, is severely and justly condemned by Bro. McJilton. He says:—"The practice is a bad one and ought to be discontinued. It nevertheless seems oppressive upon the Brethren to prevent them when they have a desire to return to their homes; and the rule, if rigidly enforced, may prevent their attendance. Brethren should cultivate a love for the work of the Order, which may be readily done when the desire is entertained to learn the process by which men are brought from the outer darkness to the true Masonic Light. Every Master Mason should become familiar with the important principles involved in the labors of the Craft, in the work of the several degrees. Masters of Lodges should use their discretion in allowing Brethren to leave their Lodges under the circumstances complained of. They have charge of the workmen during labor, &c., and can regulate matters so as to prevent improprieties in the premises, without being oppressive upon their Brethren."—*Com. Cor. G. L. Ver.*

Obituary.

Hon. ITHAMAR CONKEY.

The following Resolutions were adopted by Pacific Lodge, Amherst, in commemoration of the death of their distinguished Brother, Hon. Ithamar Conkey.

Whereas, it has pleased the Great Master of the Universe to remove by death a beloved and esteemed member of Pacific Lodge of Free and Accepted Masons, Hon. Ithamar Conkey, therefore

Resolved, That in his death we recognize the hand of that All Wise Disposer of events, who doeth all things well, and while we mourn his departure we also feel that what is our loss is his gain.

Resolved, That in him we have lost a faithful friend, a wise counsellor and esteemed companion; one whose presence was always a source of pleasure and profit.

Resolved, That in his death the community have also lost a useful member of society; one who was willing to forget self in his efforts to promote the well being of his fellow citizens, and who has done much by his counsels and labors to advance the interests of the community at large.

Resolved, That we tender to the afflicted family of the deceased, our sincere and hearty sympathy for their bereavement, and that the Secretary of the Lodge be instructed to transmit a copy of these resolutions to the widow of the deceased; and that as a further token the Lodge be draped in mourning for the period of thirty days.

MASONIC CHIT CHAT.

Army Lodges. The Grand Master of this State issued his Dispensation for the holding of a Lodge in the 42d Regt. Mass. Volunteers, on the 21st ult., on the petition of Maj. F. G. Styles and others. We understand that there are rising forty Masons in this regiment, of whom a considerable number are from Morning Star Lodge, at Worcester.

☞The Grand Lodge of Minnesota at its Communication in 1861, declared that any connection with the unmasonic cabal known as "Conservators," is "sufficient cause for the exercise of Masonic discipline."

☞The Grand Lodge of Colorado held an Annual Communication at Central City, in Nov. last, and elected Brother Allyn Weston, formerly of this State, Grand Master, and O. A. Whittemore, of Colorado City, G. Sec.

☞The Grand Lodge of Illinois at its late Annual Communication adopted a Resolution granting leave to confer the second or third degree upon candidates who have become maimed since their initiation.

☞We learn that St. Andrew's Lodge, in this city, disbursed in charity the past year the very liberal sum of *one thousand and seventyeight dollars.*

Lodge Agreement with "mine host" ninety years ago. "I, ——, agree to provide a dinner for the Brethren of this Lodge, upon St John's Day, for two shillings sterling for each Brother that sits at table. I furnishing them with dinner and ale and one bottle of good punch, and the musicians' dinner gratis; and shall furnish the Lodge with what punch they may want, more than one bottle, at sixpense sterling per bottle. And I shall provide candles, tables and cloths, knives and forks, and plates and mugs. You furnishing glasses yourselves."

This very liberal offer, it is needless to say, was accepted by one hundred and thirteen of the Brethren sitting to dinner, but no record is kept of how many preferred glasses to mugs, from which they might quaff the "good punch" so liberally provided for them. —*London F. Mag.*

☞Lodges in the army have been multiplied to a very great extent within the last six or eight months. We have no means of ascertaining the precise number now in existence, but think they cannot be much less than a hundred; and we are gratified to know that they are generally well conducted and contribute much to the enjoyment and improvement, doubtless, of the Brethren connected with them, and by whom they are highly prized.

☞The Grand Chapter of New Jersey at its late Annual Meeting, resolved that "it is the bounden duty of every Mason to be true and loyal to the government of his country, and condemn treason and rebellion as Masonic crimes."

Godey's Lady's Book, for December, has been upon our table for some days, and is a magnificent number,—a fine specimen of the first and most popular lady's magazine in the world. The three principal plates in the present number are worth the entire subscription price for the year. "Found in the Snow" is an exquisite piece of art-work, and "Christmas" is not a whit behind it. The "Fashion Plate" is rich and beautiful as ever. The present No. concludes the 65th volume, and affords a good opportunity for ladies wishing this excellent periodical to forward their names to L. A. Godey, Philadelphia.

Cowan. This old Masonic word is defined in the record-book of "Mother Kilwinning" Lodge, Scotland, of 1705, as follows:—"The same day, by consent of the meeting, it was agreed that no masson shall employ no *Cowan*, which is to say, *without the word*, to work if there be one masson to be found within 15 miles—he is not to imploy one Cowan under the payn of 40 schillings Scots"

Never *solicit* any man to become a Mason.

Never recommend an applicant unless you know him to be *a good man*, and who will conform to the precepts of the institution.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

THE
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FRIENDSHIP.—NEW-YEAR.

"Ego vos hortaci tantum possum, at amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturæ aptum, tam conveniens ad res vel secundas, vel adversas."—*Cicero.*

"A HAPPY NEW-YEAR!"—*Jewish Salutation.*

First, let us wish our Brethren and readers, one and all, "A Happy New-Year," while they and we will unite in an earnest, heart-felt prayer to the Great God and Governor of all, in whose hand are the issues of War and Peace, and of all happiness or misery, national as well as individual, that this New-Year may bring back Peace and Union to our beloved country! O how fervently must every patriotic heart desire that on this, the opening day of a New-Year, the light may once more begin to pierce through the dense clouds of rebellion and of blood-shed, coming as the harbinger of a calm, clear, lengthened day of peace about to dawn again upon America's horizon! That the year on which we are entering must be a most eventful one to our country, is plain to the dullest apprehension, for it is born in the midst of the most momentous series of events that ever marked the history, not of America merely, but of any people, ancient or modern. May heaven grant that it may be eventful only for good, and not be fraught with yet further and greater trials to our country and our Brethren! Writing as we do in anticipation of this New-Year's birth, the following lines of Frederick Tennison occur to our mind with peculiar force:—

> "Now Life and Death armed in his presence wait:
> Genii with lamps are standing at the door;
> Oh! he shall sing sweet songs, he shall relate
> Wonder and glory, and hopes untold before.
> Where is the sword to gird upon his thigh?

Where are his armor and his laurel-crown?
For he *shall be a conqueror 'ere he die,*
And win him kingdoms wider than his own;
Like the earthquake he shall shake
Cities down, and waste like fire;
Then build them stronger, pile them higher,
When he shall awake!

His manhood shall be blissful and sublime,
With stormy sorrows and severest pleasures,
And his crowned age upon the top of Time
Shall throne him great in glories, rich in treasures.
The sun is up, the day is breaking,
Sing ye sweetly, draw anear,
Immortal be the new-born year,
And blessed be his waking!"
So mote it be!

And, secondly, we turn from these thoughts, naturally suggested by the season at which we write, to a subject very intimately connected with the most essential and fundamental principles of our Order. "FRIENDSHIP" is only another name for that tie of Brotherhood which unites together in its firm, yet gentle and loving bond, the World-wide Family of Masonry. Masonry is in fact one vast system of Friendship, constructed on the purest, soundest, and most generous principles; and we cannot but think that our Brethren, bearing in mind the exact nature of these principles, as exhibited in our Ancient Constitutions and in the lessons of our Ritual, will welcome the extracts which we propose to give them to-day from an ancient Heathen Author, the greatest of all the Orators of antiquity, except one; for they will at once recognize in these passages a *most remarkable agreement* with the leading principles of Masonry, more especially in regard to the necessity of virtue as the foundation of Brotherhood and Friendship, and to the generosity and lofty usefulness which must ever characterize the *true Friend*, as they must the *true Mason*. In these days of translations the English scholar may easily enjoy the pleasure to be derived—and he will not find it small—from a perusal of Cicero's Treatise on Friendship: but, as some differences will probably be observed between those versions, of which one of the best is Melmoth's, we would simply observe that we give faithfully what we believe to be the sense of the original. Our double object in drawing attention to this celebrated work is, first, to show by a similarity of sentiment, how strongly founded Masonry is upon the noblest, most generous, and eternal principles of virtue and Truth, and secondly, to incite our Brethren to a closer cultivation of those principles, by the lessons thus derived from the great Statesman and Orator of ancient Rome. The passage we commence with is that from which our motto is taken:—

"For my part (says Cicero, speaking in the character of Lælius,) I candidly recommend you to value Friendship above all earthly objects, for there is nothing so congenial to our nature, so well adapted either to prosperity or to adversity. But, in the first place, I am of this opinion, *that Friendship cannot exist except between the good.* * * * They who so comport themselves, so live, that their honor, their liberality are approved of; and that there is not discoverable in them *any covetousness, or licentiousness, or boldness;* and who are characterized by great consistency, let us conclude that these are entitled to the appellation of 'good,' because they follow Nature, the best guide of a virtuous life. For I fancy myself to have a clear perception of this, that we have been constituted by Nature in such a way, that there should be a *sort of social communication among all*, and the greater, according as each approximates most closely to another. Therefore fellow-citizens are preferable to foreigners, and relations to strangers, for with those Nature has spontaneously produced Friendship, but it has not sufficient solidity: for in this respect Friendship (substitute Masonic Brotherhood and the statement is equally true) is superior *to relationship*, namely, *that benevolence or kindly feeling can be separated from relationship, but cannot from Friendship;* for, if we take away benevolence, the very name of friendship is taken away, but that of relationship remains."

We have italicised the parts of this passage which bear more directly upon our present object. Where shall we find a more eloquent, and at the same time more truthful definition and summary of Friendship, than is contained in the following sentences?—

"Now, Friendship is nothing else than a perfect concurrence on all subjects, divine and human, accompanied by a feeling of kindness and attachment; and I am not sure that any better boon than this, Wisdom alone excepted, could be conferred on man by the immortal gods. * * * How can life be worth living for, as Ennius says, to one who does not repose on the reciprocated kindness of a friend?—what more delightful than to have one to whom you can confide every thing as to a second self? What so great enjoyment would there be in prosperity, if you had not one, who would rejoice in it equally with yourself? And as to adversity, it would be difficult to support it, without one to support a more grievous portion of it than yourself. In short, other matters which are objects of men's pursuit, are severally adapted to particular purposes, as riches for you to spend, power that you may be courted, official honors that you may be praised, pleasures that you may rejoice in them, health, that you may be exempted from pain and discharge with comfort the functions of the body. Friendship, on the other hand, comprises the greatest variety of ob e

In whatever direction you turn it is at hand—from no position is it excluded—it is never unseasonable, never unknown, insomuch that, as they say, we do not use water or fire on more occasions than friendship; nor am I now speaking of ordinary or mediocre friendship, though even that is both delightful and profitable, but of real and perfect friendship, such as sheds additional lustre on prosperity, and renders adversity more supportable by dividing and communicating it. And not only does Friendship comprise very many and signal advantages, but in this she unquestionably transcends every thing, that she projects the light of a brilliant prospect of hope over the future, and never suffers the spirits to be unnerved or to droop. For he, who has a true friend to look to, beholds as it were, a sort of reflection of himself. Wherefore, as regards them both, when absent they are present, and when in poverty are rich, and though weak they are in health, and, a still less intelligible fact, when dead, they are alive; to such a degree does the honor, the recollection, the regret of friends accompany them: and, from this consideration, the death of the one appears to be happy, and the life of the other to be praiseworthy. But if you should remove from the Universe the *harmony of benevolence*, neither a single family nor city would be able to stand, and even agriculture could not be maintained; and though it may be imperfectly understood how great is the force of friendship and concord, yet it can be estimated from quarrels and dissensions—for, what family is there so well established, or what community so firmly based, as that it could not be utterly subverted by dissension and discords? From this fact an opinion can be formed of the great advantage that there is in Friendship. It is recorded that a certain learned Agrigentine proclaimed in Greek verses, this principle, that 'Whatever cohesions of matter, and whatever motions of bodies exist in the system of Nature, were produced by a principle of friendship, or of discord;' and this is a principle, which all men both understand and illustrate by their conduct. If, therefore, any exercise of friendship has ever been exhibited in undergoing or sharing dangers, who is there that does not extol the act with the highest encomiums?

"What cheers were raised throughout the entire pit on the exhibition of the new play lately by our guest and friend Marcus Pacuvius, when, on the King's expressing his ignorance as to which of them was Orestes, Pylades said that he was Orestes, that he might undergo execution instead of his friend, and Orestes maintained, as was really the case, that he was Orestes! If the people thus rose up and applauded in the case of a fiction, what must we suppose they would have done in a like case of real life? Nature easily and promptly demonstrated her power, when men adjudged that to be rightly done in the case of another, which they could not have done themselves."

The allusion made above to the memorable friendship of Orestes and Pylades naturally recalls the very similar and no less illustrious example of Damon and Pythias, familiar to most of us even from our school-boy reading. We are all, however, too apt, we fear, to regard the narrative of that most remarkable exhibition of disinterested friendship rather as the fictitious creature of Fenelon's imagination, than as a fact of history; but yet it was a well-attested fact, and one that should be accepted and cherished by every generous and especially every Masonic heart, as one of the most impressive and valuable lessons for the inculcation of those great and lofty principles which form the very essence of Masonry. The vivid and graphic dialogue-form, into which the story was so beautifully thrown by the genius of the good and eloquent Fenelon, is such as to commend it strongly to the mind of every reader capable of appreciating the power of genius in illustrating virtue; but the simple facts, divested of every ornament, are all-sufficient in themselves to excite the sympathy of every heart in which good and generous emotions are not utterly blunted or destroyed. Damon was a Pythagorean philosopher, condemned to death by Dionysius, the tyrant of Sicily, about four hundred years before Christ. Having requested permission to go home and settle his affairs before suffering his appointed doom, the request was granted, on condition that his friend Pythias should become hostage in his stead, and suffer the death destined for Damon, if the latter should not return promptly at the time fixed for his execution. Pythias at once took upon himself the fearful responsibility of becoming security for his friend. Damon departed to his home; and to the tyrant's surprise, faithfully returned before the expiration of the time appointed, and surrendered himself for execution. It is but just to the memory of Dionysius to observe, that the very fact of his being led by this exhibition of true Friendship to pardon the condemned Damon, was a proof of his own susceptibility to generous emotions.

From this digression let us return for a little while to Cicero: and first let us remark how often is Friendship—and, *we must in all candor add, Masonic Brotherhood*,—made the pretext for asking favors and services, which no friend or Brother ought to ask of another. On this subject we find some most valuable remarks in the treatise we are examining:—

"Let this then be established as a *fundamental law of friendship*, to expect from our friend only *what is honorable*, and for our friend's sake, to do what is honorable; not even to wait until we are asked, but to have our zeal ready, our reluctance distant;—to delight in giving honest, ingenuous advice; for in friendship the influence of friends, when they offer sound advice, should have the greatest weight, and this should be applied to admonish not only candidly, but even sharply, should the case require it; and we are bound to act in accordance with it, when so applied. For as to certain philosophers of Greece, I think they had some curious ideas, but there is nothing that they do not follow up with too much refinement; as among the rest, their opinion that excessive friendships should be avoided, so that it may not be necessary for *one* to feel anxious for *many*—that every one has enough, and more than enough to regulate, of his own concerns—that to be needlessly involved in the concerns of others is troublesome—that it was most expedient to keep the reins of friendship loose, so that you could either tighten or relax them at pleasure, for these philosophers contend that the chief requisite for a happy life is exemption from care, which the mind cannot enjoy, if one man be, as it were, on the rack for others. Moreover, they are said to avow a still more heartless principle, that friendships are to be sought after for the sake of protection and assistance, and not for the sake of kindness or affection, and therefore the less firmness of character and resources a man possesses, the more earnestly should he seek for friendships: hence it is, that women seek the protection of friendship, more than men, and the poor more than the rich, and persons in distress more than those who are considered fortunate in their circumstances. Oh! Glorious Philosophy! for surely they seem to take the sun from the Universe, who exclude friendship from life; for we receive no gift from the immortal gods more valuable or more gratifying than this!

"And what is this exemption from care that they speak of, winning indeed in exterior, but in many cases deserving in its essential nature to be rejected and discarded? Nor is it consistent with reason to refuse to undertake any reputable measure or proceeding, to save yourself from being tormented with anxiety, or to abandon it, when once undertaken. For if we turn our backs on care, we must turn our backs also on virtue, for it is impossible that she can without some amount of distress, entertain disdain and abhorrence for opposite qualities, as kindliness for malice, temperance for licentiousness, and courage for cowardice: hence it is that you may see the just to be most deeply indignant at unjust actions, the brave with cowards, the virtuous with the abandoned. And therefore this is the essential characteristic of a well regulated mind, to be delighted with what is good, and to be afflicted by what is contrary. So, then, if disquietude of mind befall a wise man (as unquestionably it does, unless we suppose all human sensibility to be rooted out of his heart,) what reason is there why we should banish friendship utterly from life, lest on its account we should expose ourselves to some annoyances?"

Surely it must be allowed that the above passage is pregnant with the profoundest truth and the soundest moral teaching, and that its lessons are deserving of the deepest attention on the part of every Brother of the Order. Perhaps those lessons may impress us the more strongly when we remember that they came from the pen of one who, all-illustrious as he was, in his day and generation, as an Orator and a Statesman, was nevertheless a heathen, removed back by an interval of nineteen centuries from this, our day, of modern, Christian civilization and enlightenment. How nobly do the sentiments of this generous and elevated heathen mind contrast with the narrow and selfish philosophy of one whose maxims are virtually adopted, if not openly accepted and avowed by a large portion of mankind, even in our Christian country, in this enlightened age. We allude to Rochefaucauld, and particularly to that detestable and cold-blooded maxim, or definition of Friendship, which has been often quoted, and probably almost as often acted upon,—a definition that deserves the contempt and abhorrence of every true Mason:—"Ce que les hommes ont nommé amitié, n'est q'une societé qu'un menagement reciproque d'interet, et qu'un échange de bons offices; ce n'est enfin qu'un commerce, ou l'amour propre se propose toufour's quelque chose à gagner."

The commencement of a New-Year has seemed to us a peculiarly appropriate time to dwell upon the loveliness and the value of this Friendship-element of Masonry,—an element which indeed embraces all the others, as the whole must contain all its parts, and yet one which is not, we fear, understood, appreciated and acted upon so fully and so faithfully as it ought to be. In Scotland and other Celtic countries, every one is anxious both to have a "lucky first-foot" visitor, and to "begin the New-Year well," in the belief that "a good beginning makes a good ending;" and even if there be a shade of superstition in the idea, it leans in a good direction. What a happy world would this not be—nay, to come down to a sphere more limited in number, though not in extent, for Masonry is co-extensive with the world—how happy, useful, and united would our Order be, if all its members were to act upon the noble and generous principles enunciated by the Roman Orator! Let us then, at all events, make a good commencement of the New-Year, by resolving to study and to act upon them to the best of our ability, both in our dealings with the Brotherhood of mankind in general, and still more with that of OUR ORDER in particular, convinced that by so doing we shall not only be performing our duty as Masons, but, *a matter of most vital consequence at the present time*, rendering our Body more powerful and effective, by means of its thorough union and harmony, for the accomplishment of those high and beneficial objects, upon which we have dwelt more than once in our last year's numbers. And as gentle and kindly feelings are essentially those with which we would desire to enter on the NEW-YEAR, so would we derive an additional argument, both for the forgetting and forgiving of every injury or offence the OLD-YEAR may have brought us, and for the cherishing and cultivating of every flower of Friendship that may bud forth in the garden of the NEW-YEAR, from the brevity of life, which makes the longest enjoyment of FRIENDSHIP, and all other earthly pleasures, but brief at least, for

"So brief our existence, a glimpse, at the most,
Is all we can have of the few we hold dear;
And oft even joy is unheeded and lost,
For want of some heart, that could echo it, near.
Ah! well may we hope, when this short life is gone,
To meet in some world of more permanent bliss,
For a smile or a grasp of the hand hastening on,
Is all we enjoy of each other in this!"

MONUMENT TO THE MEMORY OF BROTHER DR. WILLIAM N. LANE.

THE members of Henry Price Lodge of Freemasons, in Charlestown, have just erected at Pepperell, in Middlesex county, a handsome monument to the memory of their late Brother and Past Master, Dr. William N. Lane. On Tuesday, December 2, the officers and a goodly number of the Brethren, proceeded in the cars of the Fitchburg and Nashua and Worcester railroads to Pepperell, for the purpose of consecrating the structure in Masonic form. The ceremonies of consecration were performed by P. D. G. M. G. Washington Warren, assisted by the officers of Henry Price Lodge, several Brethren from Groton, and others.

The monument was prepared under the direction of a committee of the Lodge composed of the following, viz: Bros. F. W. Hurd, Horatio Wellington, J. B. Wilson, John S. Joy, Henry Doane and G. W. Warren. The monument is a broken column of Italian marble, placed on a base of Quincy granite, and was wrought at the establishment of Bowker, Torrey & Co. of Boston. The column is about nine feet in height, and bears an oak leaf wreath, wrought in marble, on the top. On the base is the square and compasses, emblematic of the fraternity, and the following inscription—"Erected to their Past Master by the Members of Henry Price Lodge, Charlestown, Mass. William N. Lane, M. D. Born July 16, 1810. Died March 22, 1862."

There were about forty Brethren present on the occasion, dressed in the regalia of the Order, and including the officers of the Lodge, as follows:—George A. Lounsbury, M.; Thomas B. Harris, S. W.; Samuel M. Nesmith, J. W.; Abel E. Bridge, Treas. pro tem; E. S. Wait, Secretary; Rev. T. R. Lambert, Chaplain; E. T. Woodward and Chas. A. Winslow, Deacons; Chas. A. Sawyer and John S. Joy, Stewards: H. G. Waldron, Marshal; Rowland Hill, T.

The Brethren marched in procession to the grave, accompanied by the Boston Brigade Band. The W. Master, Lounsbury, made a few brief remarks, and R. W. Bro. Lambert, P. G. C., made a prayer; Bro. F. W. Hurd, P. Master of the Lodge, as Chairman of the Committee, made the following Address:—

Worshipful Master—In the month of March last, the members of Henry Price Lodge were called upon, for the first time, to mourn the death of one of their members; and one who had held the highest office in the power of the Lodge to bestow. He was one of the original founders of the Lodge, and contributed largely to its establishment and success. He was the first to fill the important office of Junior Warden, whence he was advanced in regular gradation to that station which you, sir, now adorn. He performed the duties of all the positions he filled, with faithfulness, dignity and punctuality.

A little more than a year ago he left us, and embarked as surgeon on board one of the national gun-boats attached to the Gulf Squadron, intending to devote his professional skill to relieve the suffering, and soothe the agony, of those wounded and dying in their country's cause. But alas! the symptoms of an insidious disease betrayed that he was already marked as its victim; and that change of scene, climate and occupation which we had all hoped would restore to him the bloom of health and vigor of manhood, failed of their desired effect. Increasing weakness and waneing health admonished him that he must return; and it was among his last and most earnest wishes that he might be permitted again to revisit his home, and die surrounded by his friends; but this too was forbidden, and he breathed his last, a stranger among strangers. His mortal remains lie beneath the sod on which we stand, and we are gathered here to perpetuate, in an appropriate manner, our respect for his immortal part.

The Lodge, sir, bearing in mind the respect due to one who had rendered it such distinguished services; bearing in mind the cause he served at the time of his decease; and more than all, and above all, bearing in mind the love and respect they bore an honored, upright, moral and devoted friend, unanimously voted to erect a monument to his memory. A committee appointed to carry that vote into effect have attended to the duty assigned them, and in their behalf, I now surrender to you a broken column, which they have deemed a fitting emblem to commemorate the untimely death of one cut off in the midst of his usefulness, and to perpetuate the sweet remembrance of those many virtues which shall endure till time shall be no more.

The Master, on behalf of the Lodge, accepted the report of the Committee, and then requested P. D. G. Master G. Washington Warren, to perform the services of Consecration. After these were performed R. W. Br. Warren, who preceded the deceased as Master of the Lodge, delivered the following Address:—

Worshipful Master and Brethren—By these simple and traditional ceremonies we consecrate this monumental work. In dedicating public buildings and monuments in public squares, it is customary also to pour out offerings of corn, wine and oil, emblematical of plenty, prosperity and peace. But in this sacred retreat, where repose the mortal remains of the departed, all that is required for us to do, is to ascertain that the operative part of Freemasonry has been properly performed. We have done this. We are satisfied that this work of the craft has been so well executed and so well placed that it will bide the ravages of time; and we feel equally assured that no 'barbarous force,' no unholy hand, will here venture to desecrate or destroy it.

It is good, my Brethren, that we have made this pilgrimage. It is well that we have come here to see the place where the dearest of the kin have placed in its final bed of congenial earth the body of our beloved Past Master. A little more than a year ago, he presided in our Lodge and held this emblem of authority. How easy now it is for us to recall his voice, remarkable for its moderate and kindly tone, and that countenance and form which bespoke a gentle and generous nature! But that voice is hushed in the silence of the grave. That form, so near to us now, is hidden from our view. That hand, which could so skillfully dress a wound or set a fractured limb, or could carefully mark the pulse of the languishing patient, or in the Lodge room could so well use the common gavel, or raise the initiated Brother, will never more outstretch itself again to give a friendly grasp. We realize now that he has departed. We remember the years that we have known him. We think of his first coming to Charlestown, of his untiring energy and perseverance in his chosen vocation, of his high professional success, of the gradual and persistent manner in which he won his way to the favor of the community, of his uprightness and purity of character, of his valuable services to the public as a member of the School Committee, of his tried fidelity in various associations and especially in our own, of his heroic courage in baffling in his own person with physical weakness and insidious disease, the noble conflict of a vigorous mind with a body destined to premature decay; of his service to his country in a distant scene, continued till his weak frame could hold out no more; of his return homeward to die; of his death in an inn, in a strange city, by the side of two Masonic Brothers. He was the first to go from our Lodge to that bourne from which no traveller returns. We unite here in the grief of his friends, and especially of his surviving parent. We set up therefore this monument of a broken column, betokening a life of early promise and assured success cut short in the midst of its career of usefulness and honor.

To us who hoped to enjoy his society, his friendship and his labors for many years to come, the form of this monument is a true and significant symbol. And it is to the living only that monuments in honor of the departed speak. But in the spirit-world, for him who has gone, this might not be so appropriate an emblem. In the eye of Supreme Intelligence a thousand years are but as a day. The Blessed Redeemer has declared that the Kingdom of Heaven is of such as are children. A life on earth—the longest or the shortest is but an equal span compared with the boundlessness of Eternity. It may well be typified by the Sun in his daily course, who rises in the East, after a few hours passes the meridian, and at night sinks out of human view. But man, when departed, like the sun shall rise again. His soul is superior to the sun, for we are assured it has immortal life, and it will survive when suns and moons shall be no more.

We therefore cheerfully resign ourselves to that inexorable decree which has summoned our beloved Brother to depart before us. We see now that his continued existence here would be but a prolongation of that unequal struggle between his immortal spirit and its frail tabernacle of clay. By the side of his grave we behold death swallowed up in victory. And looking forward to the great hereafter, forgetting the things about us, the broken column disappears from our vision, and in its stead we behold with the eye of faith, as typical of his earthly career transformed to the life beyond the grave, the *perfect Ashler*, forming a part of that spiritual edifice, that building not made with hands, eternal in the Heavens.

THE NEW CITY HALL.

The Corner-Stone of the new City Hall, in this city, was laid with Masonic and civic ceremonies on Monday, the 22d December, being the anniversary of the landing of the Pilgrims at Plymouth in 1620. The Grand Lodge assembled at 11 o'clock, in a room provided for them by the Mayor in the City Hall, and soon after joined the city government and invited guests and proceeded to the platform erected at the east end of the proposed building. After music by the Brigade Band, the Chairman of the Building Committee, Mr. Alderman F. Richards, briefly addressed the Mayor and requested that the Corner-Stone might be laid with such ceremonies as he should deem proper for the occasion. The address of the Mayor followed. It was given in full in the secular papers of the following day, and though a paper of great ability, and of peculiar local and historical interest, it would not probably be so to the great majority of our readers. At the conclusion of his address, His Honor the Mayor addressed the M. W. Grand Master Coolidge as follows :—

Most Worshipful Grand Master—I herewith present to you a metalic box containing an engraved plate, historical documents and other appropriate articles, to be deposited by you in this corner-stone, according to the usages of your ancient Order.

The Masonic ceremonies were then proceeded with in the usual form, the G. Master giving the necessary preliminary directions, and the proper Grand Officers applying the working-tools and pouring out the consecration elements. The R. W. Deputy Grand Master, Hon. Marshall P. Wilder, poured corn upon the stone from a golden cornucopia, saying, "May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors." Senior Grand Warden Dr. Winslow Lewis next poured wine from a silver vase upon the stone saying, "May plenty be showered down upon this people, and may the blessing of the bounteous Giver of all good rest upon this place." The Junior Grand Warden Peter C. Jones, followed by pouring oil upon the stone with a similar benediction. The Grand Master then said: "May corn, wine and oil and all the necessaries of life abound among this people, and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected be preserved to the latest ages, and may it promote the object for which it is designed." The audience than joined in singing Old Hundred, after which the Grand Master addressed the Mayor and City Government as follows :—

Mr. Mayor and Gentlemen of the City Council—In compliance with your invitation, and in conformity to ancient Masonic usage, we have now laid the corner-stone of this new City Hall, and I have pronounced the foundation stone well laid, true and trusty. Under your special care, and that of your successors, let this edifice arise in all its magnificent proportions to be an ornament to the city and a convenience to the members of its government, and the pride and honor of her citizens.

On the 22d day of December our minds naturally go back to the time when our fore-fathers landed at Plymouth. This beautiful structure is an evidence of the improvement in art, science and refinement since that day. Let it rise as an evidence of the consummate skill and ability of our architects and builders. Let it rise in its architectural beauty to be in the sight of this people a joy forever.

The Mayor then said—

Most Worshipful Grand Master—I thank you and the M. W. officers of the Grand Lodge of Masons, for the valuable and interesting services you have performed on this occasion. The invitation you so kindly accepted was tendered from a profound respect for your ancient and honored institution and I trust that hereafter when this building shall be completed and become the pride of our city, your participation in the laying of this corner-stone will be regarded by you with pleasure and satisfaction.

We have omitted to state, in its proper place, that the consecrating prayer was made by the Grand Chaplain, the Rev. T. J. Greenwood, of Malden, and it is but faint praise to say that is was one of the most eloquent and appropriate prayers we have ever heard on any similar occasion.

The ceremonies passed off, we believe, to the satisfaction of all parties. The new building is to be one of imposing architectural dimensions and beauty, and will probably cost about two hundred and twentyfive thousand dollars, when completed and furnished. The location is not favorable, and the regret will probably hereafter be that a more sitely, airy and convenient spot had not been chosen.

"WHAT IS FREEMASONRY?"

AT a first view, this would seem to be a simple question, and yet how various have been the answers given, not only by the uninitiated, but also by those who have been superficially instructed in its mysteries. Some have considered it to be an institution framed for the purposes of benevolence merely; others judging from its implements and symbols, suppose it to be connected in some way with artisans and operative stone-masons, while others again take it for a mere convivial society. Numerous and various have been the definitions of Freemasonry by Masonic authors in different ages. In an ancient manuscript supposed to have been written in the time of Henry VI., we read that "it beeth the skylle of nature, the understandinge of the myghte that ys hereynne, and its sundrye werkynges." Bro. Anderson claims that "the end, the moral and purport of Masonry is, to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote charity, good fellowship, good nature and humanity." Another definition, by a writer of the middle of the 18th century, is peculiarly cosmopolitical: "Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever art flourishes there it flourishes also, as a universal language, uniting by its obligations, men of the most different nations to kind and friendly offices." Again, Freemasonry is said to be "a benevolent order, instituted by virtuous men, for the praiseworthy purpose of spreading the blessings of morality and science amongst all ranks and descriptions of men." Others define it to be "the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others;" and finally, "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols."

From all these definitions we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity. They need no comment; the reference which they contain to universality, to the application of Masonry, by men of all countries, sects and opinions, are too evident to be denied and too plain to admit of dubitation or dispute. Yet none of these definitions are sufficiently explicit, nor do they fully and distinctly express the true nature, object and intention of Freemasonry, as it now exists over all the earth, and as it was designed to be by those who revived the ancient customs and reorganised the society in the early part of the 18th century.

If we take a survey of mankind, we find men, in their efforts to improve their condition and thereby to secure their terrestrial happiness, uniting together and forming separate stations and communities. These separate and distinct states will have different climates and consequently different requirements, different manners and customs, different ideas and doctrines of morality, and finally different religions. Each individual member or citizen of these separate states, has naturally at least, the immediate interest of his own particular state or nation, by which his own interest can be secured; and hence arises that political *egotism*, from which springs unjust views and opinions concerning other states, partisan conceptions of the world's history, leading to the love of war, the ambition and covetousness of the conqueror, and estranging and separating state from state, nation from nation, *man* from *man*. This is one of the inevitable evils of all civil communities, but without which no civil community can exist. If we go further, we see that even within each separate state or community this dividing, separating power, is continued to infinity, erecting barriers between the different classes, the high and the low, the rich and the poor, classes which must necessarily exist in all communities. Thus we see that the blessings and advantages of civil union cannot be obtained without the accompanying disadvantages to which we have alluded, and that no form of civil society or government can be exempt from these necessary evils. But because these divisions, these necessary evils, *do* exist and must, from their very nature continue to exist, is that any reason why we should deem them *good* and desirable? And would not *any means*, which might tend to render these evils as harmless as possible in their efforts, without diminishing the advantages to be derived from the union of men in states or communities; would not such *means* be consequently *good* and desirable? If therefore, we can imagine a society, composed of men of every country, state and nation, men who are above their national prejudices—who know precisely *where* patriotism ceases to be a virtue—who yield not to the prejudices of their own religion—who are not blinded by their civil rank or station, nor disgusted by their civil insignificance—who, bound together by the closest ties, and strengthend by their union, can make it a part of their vocation to draw together again as closely as possible those separations, those divisions, which have rendered men so strange, so cold, so distrustful of one another—such a society would indeed be a beneficial, a noble, a God-like one. And such a society does exist; and this is the aim, the object, the *mission* of Freemasonry. Masonry is but another name for that Brotherly love which should unite all men under God's heavens, who are all children of the same Almighty parent, wheresoever dispersed; and this love will teach men, *first of all*, to desire the welfare of mankind—of *all mankind*—and to promote that welfare by thought, word, and deed. By and through this love alone can the citizen acquire *true* patriotism, the religious man *true* religion. Masonry can and will educate man to the *higher* morality of a *citizen of the world*, which indeed includes the *lower* morality of a *citizen of a state*, but in its perfected and ennobled from, purified from the prejudices, the disadvantages to which we have alluded. It can and will educate the religious man to that *higher* religion—to that "religion in which all men agree," which indeed embraces the lower religion of creeds and sects, but divested of all intolerant, uncharitable views and prejudices. Such is the mission of Masonry, "the grand and universal science, which includes all others"—teaching the relative and social duties of man, on the broad and extensive basis of general philanthropy; and he who does not find his heart warmed with love toward *all mankind* should *never strive to be* made a Freemason, for he *cannot* exercise Brotherly love.—*Anon.*

OUR COUNTRY AND OUR ORDER.

We have arrived at a time in the history of our country when it may be expected that the Masonic Fraternity of this great and flourishing State shall, in Grand Lodge capacity, express their sentiments in relation to our duties as citizens, and our duties to each other as members of the Mystic Brotherhood. Our duties as citizens are clear, plain and distinctly defined. Every Mason, as a citizen, is under peculiar obligations to be a peaceful citizen; to be subject to the laws of the country in which he lives, and at all times to pay due deference to the government under whose protection he enjoys his high privileges as a citizen and Mason. Our duties as Masons, aside from our civil requirements, are as clearly defined.

The great object of our Order is to make men wiser, better, and consequently happier. The cardinal principles of Brotherly Love, Relief, and Truth are to be at all times remembered and enforced, and the result arising therefrom extended to every worthy Brother. Although War, with its ten thousand calamities, may surround us; revolution and rebellion may be rife throughout the land; and the worst passions of the human heart may be engaged in the great strife; yet we as Masons have a duty to perform which we are not at liberty to lay aside or repudiate. In discharging the duty we owe to each other, as Masons, we are not permitted at any time to disregard the duty we owe to our government.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. These duties no true Mason can set aside.

Charity—the best attribute of the Great I Am—we are at all times to extend to an erring Brother. In fact, whenever a worthy Brother calls, that call should be heeded and such aid afforded as the circumstances may seem to require. Yet in all our actions we should do nothing which would in any manner violate our obligation as true and loyal citizens of this noble and glorious Republic.

Our duties as citizens and Masons are clearly presented in all the teachings which we have received, from the time of our first entrance upon the ground floor to our admission within the most sacred place. And while we are guided by the unerring principle of Divine Truth, as laid down in the book of Revelations, and follow the teachings of the Symbolism of Masonry, we cannot materially err.—*Address of G. M. of Illinois.*

LODGES IN THE ARMY.

The following is extracted from a speech delivered by R. W. James Burnes, K. H., Prov. G. M. of Bombay, India, on his visit to the Prov. Grand Lodge in Calcutta:—

"The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only as inducing the soldier to obtain and retain a character, but in conferring on him also a sure protection in the time of need. Every one knows that even in the fury of the late war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the Master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren. And it was only last night that Col. Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote, which will interest you. A whole battalion of the 4th Foot had been taken prisoners, and the officers stripped of everything. Several of them were bemoaning their lot in a dreary abode, when to their surprise they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple. Having been discovered to be a Mason, his uniform and baggage had been immediately restored to him, and he was then going by special invitation to dine with the French Field Marshal! Some of you may have heard the revered Bro. Blaquiere, whose Masonic reminiscences, communicated as they are with such perfect courtesy and taste, possess the most intense interest, mention the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta Lodges among them. It is needless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer, and I would but ask those who represent our Order as a musty relic of bygone times, altogether incompatible with the golden age in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that, until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society, to which the enforcement of the obligation of Brotherly love, relief, and truth can be inapplicable, or otherwise than a blessing; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential than at the present moment."

MASONIC JOTTINGS FROM ABROAD.

Grand Orient of Italy.—Bro. Hayman, of the Supreme Grand Council of France, has been nominated and received as the representative of the Grand Orient of Italy to the Grand Orient of France.

Grand Orient of Constantine, Algeria.—A new Lodge, which was working under dispensation, has been formally consecrated in Algeria. This Lodge, named Les Hospitaliers de Constantine, is No. 163 on the roll of the Supreme Grand Council of the 33d Ecossais of France, and bids fair to be of great service amongst the French colonists and the Arab tribes, by which they are surrounded.

The Masonic Flag of France.—The Supreme Council of France, some years since, originated a decree by which Masonic sailors should be more readily able to ask assistance, in time of need, from other ships, manned or commanded by Brethren of the Order. This very useful suggestion consists in hoisting a flag bearing a square and circle on a blue ground. To change this sign of recognition into one of distress, the method is to reverse it similarly to the mode adopted in the French Navy with the national flag under the like circumstances.

Masonic Festival for Orphans.—The eleventh *fete* for the benefit of Masonic Orphans, took place at the Lac Saint Fargeau, Paris, on the 25th ult. It comprised a concert, dinner, a second concert, ball, fireworks, waterworks, and amusements of every kind. This new institution has been very successful, and is one of the principal resources of the charity in question; so much so, that the authorities will be enabled to extend its benefits to six more children at once, with a prospect of further increasing the number.

Two Old Masons.—The Lodge of "The Happy Ferdinand," at Magdebourg, celebrated the 60th anniversary of the reception of one of its most distinguished Brethren, Bro. Kapherr, the father of the Lodge, an old town councillor, of eighty-nine years of age. After sixty years' membership he is still a constant attendant at his mother Lodge. The Lodge Hermine, of Buckbourn, celebrated the fiftieth anniversary of its Master, Bro. Funk, with great rejoicing, and, after a banquet, presented their W. M. with an elegant candelabra.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Concluded from page 55.]

Having now reviewed the history and organization of the German Stone-masons, we will turn our attention to the English branch of the Fraternity, and endeavor to trace it from its first establishment, until its final transformation into a universal humanitary institution, whose sole future aim was to be the erection of a temple based on the broad foundation of brotherly love, relief and truth.

When in the 5th century, Britain became the spoil of northern warriors, all progress was nipped in the bud. The various works erected by the Romans were destroyed. Civilization became stationary, or rather, retrograded, as in other decaying Roman provinces. The demi-savage conquerors, the Angles and Saxons, like all other nations in their infancy, destroyed whatever they knew not how to prize, until finally, with the increasing spread of Christianity, manners became more gentle, and more humane views began to prevail. The people began to improve their public and private buildings, and to repair and rebuild what had been destroyed by the ravages of time and war. Alfred the Great, the founder of the University of Oxford, (872—900,) and a patron of Art and Science, also gave his attention to Architecture, employing for this purpose such Architects as he could find. During the reign of Athelstan, many skillful Architects came from foreign lands, especially from the neighboring countries of France and Germany, where the art of building had already made important progress. At this time the construction of all religious edifices in England, was under the supervision of the clergy. Among those monks who were especially noted for their architectural skill, we may mention Dunstan, a Benedictine, Archbishop of Canterbury, (946,) Oswald, Bishop of Worcester, and Ethelbald, Bishop of Winchester.

From the 6th to the 9th century, many British monks travelled to Germany, in order to propagate the Christian religion, and here they also erected churches and monasteries. Towards the end of the 13th century and at the beginning of the 14th, we find that German architects and workmen were invited to come to England and Scotland, in order to assist in the construction of religious edifices. We thus see that there was at a very early day a constant and reciprocal communication between these countries. The German element had already been introduced among the English masons, when the Normans became masters of the land, and the Danes and Saxons had usurped all crafts and trades. This was still more the case, when the Gothic style, which was the peculiar secret of the German Stone-masons, began to be adopted in England. There is scarcely any doubt that *German* workmen were employed in the erection of the Gothic edifices of England, constructed during the 14th century, and it is not improbable that most of the architects of that period were Germans. In the absence of details concerning the history of mediæval English architecture, this fact can not be shown with certainty, yet many well known names of architects, such as Schaw, J. Swalwe, Stephen Lote, &c., seem to furnish testimony that such was actually the case. The rolls of the workmen employed in the erection of the old English Cathedrals, also contain a large proportion of German names. When we take into consideration the number of immense buildings, erected in England and Scotland during the 14th and 15th centuries, and which required a countless host of workmen and a long series of years for their completion, we must be convinced that the native artizans could not possibly have sufficed. The English historians all admit this. Laurie(1) says, "In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the 12th century, for religious structures, and consequently for operative masons, * * * and there was no kingdom in Europe, where the zeal of the inhabitants for Popery was more ardent,—the kings and nobles more liberal to the clergy,—or the church more richly endowed than in Scotland. The demand, therefore, for elegant Cathedrals, and ingenious artists, must have been proportionally greater here than in other countries, *and that demand could be supplied only from the trading associations on the Continent.* When we consider in addition to these facts, that this society monopolized the building of all the religious edifices of Christendom, we are authorized to conclude that the numerous and elegant ruins which still adorn various parts of Scotland, were erected by *foreign Masons, who introduced into this island the customs of their Order.*"

Preston,(2) in alluding to the state of Masonry under the patronage of Austin, the Benedictine monk, says that "many *foreigners* came into England, *who introduced the Gothic style of building.*"

It appears, therefore, certain that German builders did travel to England, and that they brought with them and introduced among the English Masons, the peculiar usages and customs of their Lodges. It must be remembered also, that these same usages and customs, which we find reproduced almost literally in the old laws and rituals of the English Masons, are essentially *German* in their character; that they are based on usages and customs of the greatest antiquity, many of which existed in the earliest ages among the ancient German barbaric tribes, and have been handed down to the present day.

Like the German Stone-masons, the English Masons also formed fraternities, or associations, the members of which recognized one another by secret signs. But the latter was not as free and independent as the former, and were always more or less under the surveillance of the government, possessing merely the right to assemble, levy contributions from their members, choose their Master and Wardens, and hold their meetings and feasts. Wherever a building was being erected, their Lodges were to be found; and their meetings were usually held in the morning, before sunrise. The Master stood in the East and the Brethren formed a half circle about him. After a prayer, each Craftsman's daily work was pointed out to him, and he was instructed how to execute it. In the evening they again assembled after labor, for prayer, and their daily wages were paid to them. In stormy weather they assembled in a Convent-hall, or some other roomy place. In fair weather they met generally under the open heavens, on the top of a hill, where no one could listen to their proceedings, and these meetings they termed *Lodges.*(3) Before opening the Lodge, guards were stationed to keep off inquisitive strangers, and to prevent the uninitiated from approaching. The expression "*it rains,*" used to denote the approach of a cowan or eavesdropper, is derived from the punishment inflicted on a listener, when caught, namely, "to be placed under the eves of the house in rainy weather, until the water ran in at his shoulders and out at his shoes."

The first known document in which the name *Free-mason*, *Free-stone-mason*, (one who works in *free-stone*, a stone-cutter, as distinguished from *Rough-mason*, an ordinary mason,) is used to denote the Stone-masons of England, is an Act of Parliament of the year 1350, (25 Edward I.) In this, as well as in many following Statutes, down to the 17th century, they are treated like other Crafts, or Guilds; their rate of wages ordained, and in some of the earlier Acts they are forbidden to leave their place of residence without the permission of the authorities, or that of the landed proprietors; thus it is evident that they were considered as bondsmen of the soil. Previous to this time, they travelled with the monks of the various Convents to which they were attached, but this custom afterwards ceased. As early as 1360, "Congregations, Chapters, Regulations and Oaths,' were forbidden among them; an ordinance which in after centuries was often renewed and stringently enforced. From these Statutes we perceive that the Masons were not the proteges of the kings and nobility, whom Masonic historians are so anxious to represent as Grand Masters.

These numerous Acts and Ordinances seem also to hint at the fact, that the object of their assemblies was in opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages. In 1389, it was enacted, that in case of resistance, the Justices of the Peace might call in the assistance of the Sheriffs and other officers. An old MS. mentioned by Preston, says "That when the Masters and Wardens met in a Lodge, the Sheriff of the county, or the Mayor of the city, or the Alderman of the town in which the Congregation is held, should be made fellow and sociate to the Master, in the help of him against rebels, and for upbearing the rights of the realm." Anderson, as usual, attempts to turn this circumstance into an honor for the fraternity, and pretends that these officers were present at the assemblies as initiated Brethren. But we can hardly believe that at this time, amateurs could have been present as *accepted* Masons, or honorary members. At an earlier and later period, it is possible that the patrons appointed by the King to supervise the work, may have been present at their assemblies, but they assuredly had no knowledge of the secret customs and usages of the Craft. In 1495, all artisans and workmen were again forbidden to use "liveries, signs and tokens." In 1548, all the building craft were permitted to practise their art freely, in the whole kingdom of England; but this permission was again revoked the following year, except so far as concerned the city of London. It is evident, therefore, that the Freemasons were considered as a mere guild, and were subject to the laws relating to guilds, like any other trade or company.

That the English Freemasons and German Stone-masons were one and the same corporation can now scarcely be doubted. This being the case, we can no longer wonder at the striking resemblance which exists between the old English Constitutions and the Regulations of the German Stone-masons. The principal point in which they differ, is the difference between the English and German terms of apprenticeship, the former requiring *seven* and the latter *five* years of service. In Germany, the Fellow-Craft was also required to travel for two or more years, before he was qualified to become a Master; while in England, the Apprentice, having faithfully served his time could at once become a Fellow and then Master, without further probation. The German Masons were in a great measure free and independent, while the English were always under the supervision of the government.

The German (Gothic) was the prevailing style of Architecture in England and throughout the northern part of Europe, down to the 16th century. In Italy, however, about the beginning of the 15th century, the Augustan style was restored and subsequently was trasplanted to England. Several English gentlemen who had returned from their travels in Italy, brought home fragments of old columns, curious drawings and books of architecture. Sir Thomas Sackville, at that time (1560) patron of the Freemasons, and an enthusiastic amateur of architecture, devoted much attention to the subject and invited other men of means and taste to make similar journeys. Among the number was the celebrated Inigo Jones, a talented young painter, who made the tour of Italy in company with William Herbert, Earl of Pembroke. On his return to England, he laid aside his pencil, and confining his study to Architecture, soon introduced the Augustan style, which gave the death-blow to the ancient Gothic. In 1607, he was appointed general surveyor to King James I., and was also at the same time appointed by the King as patron of the Freemasons, which position he held until 1618. The Lodges at this time were instituted after the model of the Italian schools, and it is said that many eminent, wealthy and learned men were initiated into the Fraternity.(4) It was about this period that the general assemblies of the craft, which had hitherto been held annually, were now held quarterly. It also began to be customary to hold the Lodges in the various taverns, where the meetings generally concluded with a banquet.

A complete change had now come over English Architecture, and in place of the former Gothic style, the modern imitation of the ancient Roman, was universally adopted. A like change took place in the composition of the Lodges; which were abandoned by many of the members, who joined the incorporated company of Masons. The ancient symbolism of church architecture, which constituted the chief element in the secret doctrine of the former Lodges, had now lost its practical value. At this period also, philosophy, nurtured by the study of the ancient classical authors, had taken a new flight, the art of printing had made education more general, universities and colleges contributed to the general enlightenment, and through the Reformation, clearer views had been diffused, not only on religion, but on all branches of science. Mankind had distanced the quiet efforts of the Stone-masons. The liberal religious opinions of the latter, concerning the dogmas and ordinances of the church, the tyranny of the Romish see, and the immorality of the priests and monks, which hitherto they had only ventured to express in those sarcastic caricatures of which we have already spoken, could now be unreservedly proclaimed aloud;—they no longer possessed any secrets or mysteries. Their peculiar symbolism of church architecture, all that still remained to them,—was out of date and of no further practical utility. It is not strange, therefore, that the bond of fraternity gradually grew weaker and weaker. Yet in the meantime, circumstances had occurred which were of great importance for the future,—which were the preparation of the present institution and the beginning of a new epoch for the Society.

Hitherto the Masons, with the exception of the ecclesiastical and secular patrons of the craft, were composed wholly of actual workmen, masons, stone-cutters and carpenters. Towards the close of the 16th and beginning of the 17th century, persons who were not operatives began to unite with the Freemasons. The oldest records of St. Mary's Lodge, at Edinburgh, which is acknowledged as the oldest Lodge in Scotland, inform us that Thomas Boswell, Esq. of Auchinleck, was chosen as Warden of the Lodge in the year 1600, and that Robert Moray, Quarter Master General of the Scottish army, was made a Master Mason in 1641. It also appears from the Diary of the learned antiquary, Elias Ashmole, that he was made a Mason in a Lodge at Warrington, Lancashire on the 16th Oct., 1646. These are the three oldest authentic names of non-operative members of the Fraternity. Subsequently many learned, wealthy and eminent men were admitted to the Society, they were distinguished from the working masons by the appellation of "*accepted* Masons," and as might have been expected contributed not a little in giving an entirely new character to the fraternity. Their influence was sensibly felt, their wealth, education, social position and political influence contributed much towards the final reorganization of the institution. In consequence of the Revolution, Masonry continued in a declining state for many years and was so much reduced in the south of England, that no more than seven Lodges met in London and the suburbs, and a few other Lodges only occasionally met in different places.(5)

The whole spirit of the English nation had at this period taken a new direction, preparing itself as it were, to cast aside the ancient superstitions and to cultivate the fruitful domain of natural philosophy. This resolution to cast off every burdensome yoke, initiated by Bacon in philosophy, and by Cromwell in politics, soon pervaded the entire generation (6) The universal desire to submit their old ideas to a new and thorough investigation, spread rapidly under the reign of Charles II., and was manifested in everything. At the very time when the sceptical chemist Boyle was engaged in his philosophical researches, Charles II. founded the Royal Society, with the avowed object of aiding science by actual experiments of natural, in opposition to supernatural knowledge.

As a necessary result of the bold, investigating and reformatory spirit, which had thus seized upon the three great domains of theology and politics, were initiated those great legislative reforms, which have rendered the reign of Charles II. ever memorable. The censorship of the press was abolished, personal liberty assured, and finally the Act of Toleration was passed, (1689.)

This whole intellectual movement must necessarily have exerted an important influence on the Fraternity of Masons, and there is scarcely a doubt it contributed essentially to its final transformation into a universal humanitary society; while on the other hand it had the effect of introducing into that society, much that was originally foreign to the institution and which was derived from kindred societies of an earlier period. To this circumstance we may trace the origin of many symbols and ceremonies which have no connection whatever with the old fraternity of operative Masons.

At this time also, Bacon had just published his "New Atlantis", a romance, the allusions in which have misled some Masonic writers in their opinions concerning the origin of Freemasonry ;(7)—Alchemy still continued to be practised,—Dupuy's celebrated work on the "Templars" had created intense sensation and attracted general attention to this once famous Order,—English Deism,(8) had already taken deep root among all classes of the people. At such a time, an institution then verging to decay, must have been peculiarly susceptible of external influences, and much that was new may at that time have been introduced, gradually, and without attracting attention.

The commingling of the "accepted" with the working masons, must also have had a very important influence on the Fraternity by reason of the superior education, the wealth and the social position of the former. These "accepted" Masons now brought forth from the guild-chests the mouldering Records of the Lodges, and revived the old Masonic traditions. On the 27th December, 1663, a general assembly of the Masons was held, at which Henry Jermyn, Earl of St. Albans, was chosen Grand Master. At this assembly several additional regulations were made for the better government of the Lodges. These regulations(9) plainly show that the Fraternity was already beginning to assume a new character.

Plot, in his "Natural History of Staffordshire, Oxford, 1686," gives an interesting account of the Freemasons, and states, that "persons of the most eminent quality did not disdain to be of this fellowship."

In 1666, when Thomas Savage, Earl of Rivers, was patron of the Masons, the few Lodges then existing, partially revived, in consequence of the Great fire of London, which destroyed one hundred churches and thirteen thousand houses. Sir Christopher Wren, surveyor general of the royal buildings, and a celebrated architect, not only drew up the plan for rebuilding the city, but superintended the same from 1667 to 1675. According to Anderson, Wren was Grand Master in 1685; this, however, is impossible, as he was only made a Mason in 1691.(10) During the building, the old Lodge of St. Paul's (afterwards the Lodge of Antiquity) met regularly with some other Lodges, but during the reign of James II. the fraternity were much neglected. In 1688 James II. fled, and William of Orange ascended the throne. During his reign the communications of the Lodges were continued, but after his death, in 1702, the Lodges again decreased, and the annual festivals were entirely neglected. Wren's age and infirmaties drew off his attention from the duties of his office, and the numbers of the Brethren had become so reduced, that in order to increase them, a proposition was made and afterwards agreed to, that "the privileges of Masonry should no longer be restricted to Operative Masons but extend to men of *various professions*, provided they were regularly approved and initiated into the Order."

Here, then, we are at the end of the history of Ancient Masonry. By this resolution the operative mason who had for a long time past been gradually decreasing, now acknowledged that it was out of their power any longer to continue their Fraternity ;—they had fulfilled their mission, by carefully preserving their ancient laws and usages, and transmitting them as an heritage to the first Grand Lodge of England. Henceforth the central point must be sought for within the circle of the Accepted Masons.

The long contemplated separation of the Freemasons from the operative guilds was now quickly carried into effect, and the institution strode forward to its complete and perfect transformation. From the materials, slowly and regularly prepared, deep in the mediæval twilight of the Middle Ages, and handed down by the old building associations, arose a new and beautiful creation. Modern Freemasonry was now taught as a spiritualized art, and the fraternity of operative masons was exalted to a Brotherhood of symbolic builders, who in place of visible, perishable temples, are engaged in the erection of that one invisible, eternal temple of the heart and mind, ever to be conducted in wisdom, supported in strength, and adorned by beauty. It was *not* the mysteries of ancient paganism which have been thus transmitted to us—not the doctrines of primitive Christianity or Christian gnosticism—nor the inanimate shadows of a downfallen chivalric Order, which are now conjured up,—but the pure and gentle spirit of Brotherly Love, Relief and Truth which has descended upon us. May it rest upon and abide with us evermore.

NOTES.

1. Laurie, History of Fremasonry, ed. 1859, p. 46.
2. Preston, Illustrations of Freemasonry. London, 1804, p. 146.
3. Biograph. Britann. X., p. 490, Biog. of Wren. Ch. M. Jeder, Allotrien. Berlin, 1824, p. 139.
4. Preston, Illustrations, &c., p. 182.
5. Preston, Illustrations, &c. Findel, Gesch. d. Freimaurerei.
6. H. T. Buckle. History of Civilization in England.
7. Fried. Nicolai, Einige Bemerkungen uber den Ursprurg und dri Gerchichte der Rosenkrenzer und Freimaurer. Berlin, 1806.
8. Der Englische Deismus und dri Fr. Mr. Bruderschaft von Dr. Merzdorf, in der Bauhütte, 1860, p. 338.
9. Preston's Illustrations, p. 186. Harleian MS., No. 1942, undoubtedly contains the correct version.
10. Halliwell's Early History of Freemasonry. Freemasons' Magazine, June, 1859, p. 1025.

WEST.

In the early ages of the world, the wisdom of men was concentrated in the easternmost parts of the earth ; and the nations which had disseminated themselves along the shores of the Mediterranean, to the west of the plains of Shinar, were obliged to return towards the East, in search of the knowledge of their forefathers. The West was then a place of darkness, and who sought light, was obliged to leave it and travel to the East. In astronomy there is the same peculiarity in relation to the course of light. The earth revolves upon its axis from west to east. But the sun rises in the latter point, and while the eastern hemisphere is enjoying the light of day, the western parts of the globe are enveloped in darkness ; until, by the diurnal revolution of the earth, they are brought towards the East, and placed within the influence of the enlightening rays of the solar orb. Masons do not forget these facts in history and science ; and they know that he who, being in the darkness of the West, would seek true light, must travel to the East.

ORGANIZATION

OF THE

M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1863.

M. W. William Parkman, of Boston, Grand Master.
R. W. Charles C Dame, of Newburyport, Deputy Grand Master.
" William C. Martin of Boston, Senior Grand Warden.
" Daniel Reynolds, of Springfield Junior Grand Warden.
" John McClellan, of Boston, Grand Treasurer.
" Charles W. Moore, of Boston, Recording Grand Secretary.
" Charles L. Woodbury, of Boston, Corresponding Grand Secretary.
W. Rev. William R. Alger, of Boston, }
" Rev. William S. Studley, of New Bedford, } G. Chaplains.
" William D Stratton, of Melrose, Grand Marshal.
" Samuel P Oliver, of Boston, Senior Grand Deacon.
" Henry Mulliken, of Waltham, Junior Grand Deacon.
" William F. Salmon, of Lowell, }
" J. H Upham, of Dorchester, }
" S. A. Tripp, of New Bedford, } Grand Stewards.
" Solon Thornton, of Boston, }
" James A. Dupee, of Boston, Grand Sword Bearer.
" F. J. Foss, of Malden, }
" Henry L. Dalton, of Boston, } Grand Pursuivants.
" E. D. Bancroft, of Groton, }
" L. H. Gamwell, of Pittsfield, } Grand Lecturers.
" Ivory H. Pope, of Boston, }
" William H. Kent, of Boston, Grand Chorister.
" Irving I. Harwood, of Boston, Grand Organist.
" Eben F. Gay, of Boston, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W.	Benjamin Dean, of Boston,	District No	1.
"	William Sutton, of Salem,	"	2.
"	William S. Gardner, of Lowell,	"	3.
"	Chester L. Chamberlain, of Milford,	"	4.
"	S. B. Thaxter, of Abington,	"	5.
"	Rev. J. W. Dadman, of Worcester,	"	6.
"	James M Cook, of Taunton,	"	7.
"	Rev. R S. Pope of Hyannis,	"	8.
"	Henry Chickering, of Pittsfield,	"	9.
"	E. P. Graves, of Greenfield,	"	10.
"	Rev. T. J. Greenwood, of Malden,	"	11.
"	William W. Baker, of Boston,	"	12.
"	George H. Kendall, Deputy for Chili, South America,	"	13.

BOARD OF DIRECTORS.

William Parkman, William C. Martin, Daniel Reynolds, Charles W Moore, *ex-officiis*—John T. Heard, Winslow Lewis, William North, G. Washington Warren, William D. Coolidge.

AUDITING COMMITTEE.

S. D. Nickerson, C. J. F Sherman, and Sylvester Trull.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, J. H. Sheppard, A. T. Lowe.

COMMITTEE ON CHARITY.

S H. Gregory, William Read, E. F. Gay, L. L. Tarbell, Edward Stearns.

MOUNT LEBANON LODGE FESTIVAL.

The Lodge was opened in Corinthian Hall, at 7 o'clock, Dec. 19th, 1862, for the purpose of Installing its Officers, and after transacting some business necessary to be done in Lodge, the doors were thrown open, and the ladies who had gathered in Ionic Hall, to the number of two hundred, were invited to enter the Lodge room, where they were briefly welcomed by the Master as follows :—

Friends, Welcome! In the name of Mount Lebanon Lodge, I bid you a hearty welcome. Welcome, Ladies, too seldom seen within our Lodge room; welcome here to night to participate in the festivities of the evening; to witness our ceremony of Installation, and spend with us a few hours in social intercourse. To you Masonry may indeed have seemed exclusive in its forms; this is not really so: we meet here at stated periods to perform our mystic rites, and discharge the duties devolving on us as a Fraternity; we also gather here, from time to time, to greet our friends as we do you to night. But little more than a twelvemonth since we gathered here our Fathers in Freemasonry; these seats were filled with them, their heads were white and blossomed for the grave; men of three, ay, even four score years and upwards, were here; we welcomed them gallantly, and gave them the full measure of love due their advanced age, and their many virtues. The scene now changes, you are here, and

> " Virtue alone, with lasting grace
> Embalms the beauties of the face,"

yet we can but feel, that by honoring them, our Fathers, and you, our Wives, Daughters and Lady friends, we do but honor ourselves. Again, I bid you a cordial Welcome.

The Marshal then introduced Miss Josephine O. Paine, daughter of Br. J. P. Paine, of this Lodge, who addressed the Lodge as follows :—

Worshipful Master and Brothers—

The wives and daughters of the members of Mount Lebanon Lodge, aware that they are excluded from the secret benefits of your venerable Order, cheerfully submit to this exclusion, with no desire to pry into any affairs, which you in your wisdom think best to conceal from them. But we claim the privilege of sharing many of the indirect blessings of your noble Institution, because we believe its tenets and ceremonies are calculated to make you better men, better husbands and fathers, more just and generous, more tender and true in every relation of life. We are glad to have been admitted this night so far across your mystic threshold, to see what we have seen, to hear what we have heard, and to join you in the festivities that yet remain. In the mean time, I have been deputed to advance before you, and place upon your altar, this hallowed gift, with a word of explanation.

We have heard that Solomon once governed your Fraternity, and that his memory is glorious in your traditions to the present day. Now Solomon says, that "no secret is safe, for a bird of the air shall carry the voice, and that which hath wings shall convey the matter." Some little bird not long since whispered abroad the fact, that your copy of that great Light of Masonry, the Bible, had, by constant use, become so defaced and dilapidated, as to be unworthy the setting of other lights around it. Whereupon, with a spirit not unworthy we trust, the close relationship we bear, although not quite permitted to be Masons ourselves, we determined to replace your dimmed light with a newly burnished one, which might shed its beams upon all around it. Accordingly, in the name and behalf of the givers, I place beside your sacred square and compasses this copy of the Holy Bible. Upon one side it bears the inscription, " Mount Lebanon Lodge, from the Wives and Daughters of the Members, Dec., 1862." On the other side, " Mount Lebanon Lodge, Instituted June 8th, A. L. 5801."

No book in the world has so vast a circulation as this : no book in the world contains such precious instructions as this ; no book in the world gathers around itself such associations of sanctity and authority, and reveals to the soul of man such divine truths and eternal hopes as this ; no book can rival this in the veneration of good men, especially good Masons. Accept it, Worshipful Master and Brothers, in the spirit with which we give it. And as long as the altar of Mount Lebanon Lodge shall stand, and united Brethren crowd around it ; as often as this Bible shall be seen, may the sight of it, while stimulating the best purposes of every member, sometimes bring back the pleasant memory of that hour when the Craft were called from labor to refreshment, and their wives and daughters gave the hallowed gift.

To which Worshipful Master Stevenson replied—

Miss Paine and Lady Friends—

The Holy offering you thus opportunely lay on our altar is indeed welcome and appropriate. Welcome ! yes, doubly welcome, for while from its sacred pages there radiates those holy truths which should pervade every human heart, it shall also ever remind us of the fair donors, and of that other altar erected within our hearts, whose incense arises sacred to the love we bear Wife, Mother, Daughter and Sister. Appropriate, because it is the very corner-stone of Freemasonry, and without it no Lodge can properly exist. In the name of Mount Lebanon Lodge I thank you and your associates for it ; I thank you personally for the beautiful and impressive manner in which you have presented it ; there, open on our Altar let it lie ; there, where the rising Sun of the East, with dewy lips, may kiss its open pages—where the full noonday Sun of the South light up its beauties, and the setting Sun of the West shed its glimmering rays upon it.

The Lodge then proceeded to the Installation of Officers ; Past Master W. H. Sampson installing the Worshipful Master, and the W. Master in turn installing the other Officers. Brother Thomas Waterman was, for the *thirtyfirst* time, installed as Secretary, the W. Master truly remarking, as he placed the collar on his devoted neck, " that it represented the united arms of his Brethren entwined around his neck to shield him from the rough blasts of the world."

Worshipful Br. William Parkman, Grand Master elect, then briefly addressed the officers and members, in his usual happy style ; admonishing them of their duties, and cheering them on in well doing ; he greeted the presence of the Ladies as a good omen, and hoped they would oftener come among us.

The Installation being concluded, Brother James R. Elliott addressed W. Br. Waterman, in behalf of the members, as follows :—

Worshipful Brother Waterman—

It is with supreme pleasure that I, as the representative of more than *eighty* of your Brethren of Mount Lebanon Lodge, now address these few words to you and accompany them with a slight token of the regard with which you are held by

the Lodge, being a spontaneous tribute to your many virtues and arduous duties as a Brother Mason and Christian man.

Your long and able services in this Lodge are too well known to the members now present to require recapitulation at my hands ; I will, therefore, only mention a few of the most prominent of those services.

By referring to the Records of the Lodge, I find you were elected a member July 26th, 1819. Served the Lodge as Junior Warden during the years 1826 and 1827 ; Senior Warden 1828 and 1829 , was elected Worshipful Master in 1829, and presided with dignity and honor over the Lodge during the years 1830 and 1831. Before the close of the latter year you were elected its Secretary, which office you have now filled for *thirtyone years*, with equal honor to yourself, and profit to the Lodge. Again, on the evening of April 11th, 1859, we did ourselves the pleasurable honor of electing you an Honorary member, as a slight appreciation of your many meritorious services.

And now, without encroaching too long upon the time of our friends present, allow me to present you this beautiful Cane, bearing upon its golden head the following inscription :—

" Presented to Worshipful Brother Thos. Waterman, by his Fraternal Brothers of Mount Lebanon Lodge. Boston, Dec. 19th, 1862."

Accept it then, dear Brother ; not for its intrinsic value alone, but that the remembrance of this happy hour may be laid up in the archives of your memory, that here you were made the recipient of a *symbol* of our Brotherly love towards you. And if, with increasing years, you may find this a support to your failing steps, then may you call, with confidence, upon the stout hands and willing hearts of its donors, for that support and assistance which it will ever be our privilege to extend to so worthy a Brother Mason.

And may your days be lengthened and your steps be strengthened by the remembrance of this happy hour ; and when the ties of Earth are sundered, may your pure spirit mount, with glad wings, to that Celestial Lodge above where the Supreme Architect of the Universe presides.

To which Brother Waterman, vainly struggling to keep back the rising tears, replied—

Worshipful Master and Brethren of Mount Lebanon Lodge

It becomes me on this interesting occasion to present you, and the officers and members of Mount Lebanon Lodge, my thanks, cordial, warm and sincere, for the oft repeated expression of your kindness and good will, which have been extended to me for many years past. It is now more than fortythree years since I first became a member of this Lodge. To me there are many, very many, pleasant associations in connection with my membership in this body. My old associates and fellow-laborers in this consecrated hall, have all (save a very few,) passed away, and their places have been filled with the younger members of the fraternity, whose warm hearts and genial smiles always greet me with a cordial welcome whenever I enter these walls. As it is well known, I have for many years been the recording officer of this Lodge ; that I have so often been elected to this responsible office, is owing more to the partiality and good will of my Brethren, than to any merit or qualifications of my own. The confidence which they continue to repose in me demands my gratitude and thanks.

Brethren of Mount Lebanon Lodge—for this beautiful token of your friendship and esteem, I thank you, and beg you to believe me when I say, that I shall ever cherish for you all the fraternal regard of a Brother.

At the conclusion of Br. Waterman's reply the choir, under Br. Ball's leading, struck up "Auld Lang Syne," the audience joining, with fine effect.

During the evening a beautiful Square and Compasses were laid on the Bible, presented by Br. A. W. Pollard.

The ceremonies in the Lodge room being closed with prayer, by Rev. Brother Alger, the company repaired to the Banqueting Hall, where the worthy host of the Winthrop House, Br. Silsby, had spread a bounteous collation, and two hours were pleasantly spent in refreshment and social harmony. Addresses were made by W. Brother Parkman, Rev. Bros. Dadmun and Alger, and others, interspersed with glees from the quartette, composed of Bro. S. B. Ball, Mrs. Little, Miss Smart and Mr. Ryder.

The officers of the Lodge are, John L. Stevenson, Master; John F. Abbot, S. W.; I. D. Davenport, J. W.; F. H. Sprague, Treas.; Thomas Waterman, Sec.; W. J. Ellis, S. D.: H. E. Lang, J. D.; Rev. W. R. Alger and John W. Dadmun, Chaplains; W. W. Elliott, Marshal; G. D. Moore, S. S.; James A. Merrill, J. S.; Edwin Reed, I. S.; S. B. Ball, Chorister; H. Daum, Organist; L. L. Tarbell, Tyler.

THE BALLOT.[*]

We have heretofore given our views upon the ballot. They have been endorsed by Bro. Moore of Boston.

We have learned with great pain, that in some of our Lodges where the Morris system of work is used, that but little regard is paid to the character of candidates. We do not charge this to be general or even common. Of our own knowledge, we do not know it to be so anywhere; but we believe such to be the fact in several Lodges.

The following are among the duties and privileges of Master Masons:—

1. It is the privilege of every M. M. to determine who shall be his associates in the Lodge. This he is entitled to do for himself, upon the common principle, that no gentleman has a right to introduce one man to another with whom he cannot associate. Hence, the trial by single ballot.

2. It is the duty of every M. M. to keep entire silence in regard to his vote. He may neither say how he will vote, or how he has voted. There is no subject where the "silent tongue" is so necessary as in this. In case of a rejection, every Brother is supposed to have cast a negative vote, that all may share the responsibility alike. Nor may any one be permitted to express dissatisfaction or dissent. Better far, that no Mason be made at all, than that the independence and purity of the ballot-box be assailed.

3. It is the duty of every M. M. to vote on the admission of candidates, to vote conscientiously, and for the "good of Masonry." Here is the potency of the single ballot. Every Master Mason is here held to a solemn accountability. His own breast is a "reflection chamber." In silence he communes with his own heart. He asks the question, will this man make a good Mason?—is he a man of good character?—of good disposition? Can I associate with him? Will I be ashamed to introduce him to my family? Conscience says this man wrongs the poor, does not keep his word, is dissolute and intemperate in his habits, is unkind to his wife, neglectful of his family, slothful and inattentive in his business, profane and immoral in his habits, a meddler in other peoples' affairs, cruel to his animals, and prone to contention. Let conscience do its office work in all such cases, moderated by the heavenly influence of charity. The Master who *fails* to protect the ballot-box, is guilty of an offence against Masonry for which a thousand good deeds can never atone.

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[*] From "The Masonic Trowel."

MASONRY AND ITS INFLUENCES.

It is an unquestionable fact that Freemasonry directs the mind to the past. All the ceremonies and symbols of the society speak of the olden time, of the wisdom of an earlier and almost forgotten age. Memory being retrospective, exercises a conservative influence on society. It is a check on the anarchical and disorganizing tendencies of the present, a protest against that wild and lawless spirit of innovation, which under the name of progress and reform, is threatening to overturn all that the experience and wisdom of centuries deem true and valuable.

In an age marked by an ignorant contempt for anything having the stamp of antiquity, when the eyes of all are directed with eager gaze to a glowing future, painted in such fairy hues by visionaries in their dreams, when on every hand seers, prophets and would be regenerators of the human race, are rising up, professing to be illumined by wisdom from on high, professing to be able not only to understand, but even control the laws of the universe, pointing to 'the good time coming' when even the institutions of marriage and property, as well as all human laws are to be abolished: sin, disease, and suffering, banished from the earth: when spirits are to be called from not only the vasty deep, but to come at our call, sit around the table and converse with us, as in the day when we were in the flesh. In an age of such insane desire for the novel, the marvellous, and the supernatural, it is well to look at least occasionally on the past in its mellow serenity, and its ripe results.

Masonry carries back the mind from its glowing anticipations of the future to a sober contemplation of the past. It exerts this influence first by reason of its antiquity. However difficult it may be to give the exact date of the origin of the Society, it is undoubtedly the oldest of all human institutions. We shall not attempt the display of any antiquarian learning by endeavoring to prove that Freemasonry existed in the earliest ages of the world, ere the foundations of mighty Rome were laid; ere the statue of Memnon was wrought, or the brazen gates of Thebes were hung; or attempt to trace back its source to the period when history and legend are lost in the twillight of myth and fable.

Like a mighty river in the heart of a sandy continent which we see rolling along in beauty and majesty, creating a belt of verdure wherever it turns on its way, but whose birth place is in the skies, and its source in the distant unknown mountains; so we may be unable to trace the origin of Masonry in the distant unknown past, but its fertilizing pathway over the earth is marked by a flood of light. In the meanwhile the waves of black night swept over the world. Empires have risen, flourished and fallen: Assyria, Greece, Rome, Carthage, what are they? Their decay has dried up realms to deserts.

The names too, of great conquerors who planted their blood dripping standards over whole continents have gone down to oblivion. In the meanwhile the theory of the philosopher, the ritual of the priest, the poet's song have fallen to the ground: the earth echoes not back their voice. But amid all these mutations, Freemasonry exists still in all the beauty of unassuming youth, like the light of a star not spent by its journey through time and through space. Not a stone has fallen from her illustrious altars, not a light burning on her ancient and honored shrine has been extinguished. She inculcates the same truths, teaches the same lessons and performs the same rights now as she did when the Jews worshipped at the Holy Temple in Jerusalem—the Greek listened to the divine philosophy of Plato, and the burning eloquence of Demosthenes, or when the kingly and triumphant Roman lorded it over the world. A comparison of her past history with the present proves her stability, and inspires us with feelings of reverence for the wisdom of hoary antiquity.—*N. Y. Courier.*

Obituary.

REV. SAMUEL OSGOOD, D. D.

At a Special Communication of Hampden Lodge, (Springfield,) of Free and Accepted Masons, held Dec. 13, 1862, the following Preamble and Resolutions were adopted:—

Whereas, by the decree of Divine Providence the Masonic Fraternity has been deprived of one of its estimable members, and society of one of its most valuable citizens, in the death of our most excellent Brother, Companion and Sir Knight, SAMUEL OSGOOD, who departed this life Dec. 8th, 1862, at his residence in this city, in the 79th year of his age, thereby depriving the Fraternity of a true and trusty member—therefore, be it

Resolved, That in the sudden and sad dispensation of Providence, we have been deprived of a worthy and beloved Brother, whose many virtues, goodness of heart, and genial character, endeared him by more than ordinary ties to all of those to whom he was known. "None knew him but to love, or named him but to praise."

Resolved, That in his death society has lost a most valued citizen; the Masonic Fraternity an estimable and worthy member; the Church a warm and devoted Christian, and we all, an affectionate and sincere friend. As a Mason, he was pure, generous and faithful; as a Christian, humble, zealous and exemplary; as a Friend, always true, frank, kind and affectionate, and as a Citizen, prompt and efficient in the discharge of his duty.

Resolved, That while many virtues and good qualities endear his memory to us, and should serve as bright examples for our imitation, we are reminded by his departure that "in the midst of life we are in death."

Resolved, That we tender to the relatives of our deceased Brother, and to his numerous friends, the assurance of our heartfelt sympathy and sorrow in our common loss, and that while we deplore the dispensation which has removed from our midst a faithful Brother and warm hearted friend, we sincerely believe and trust that he has found a place in that celestial Lodge above, "that house not made with hands, eternal in the heavens," where we hope at last to arrive, by a firm reliance on Divine Providence, our own endeavors and the blessing of God.

Resolved, That as a mark of our esteem for the deceased, the jewels of the Lodge be draped in mourning for the space of three months.

Resolved, That the Secretary furnish the family of our deceased Brother with a copy of these Resolutions, and that they be offered to the Springfield Republican, and the Freemasons' Monthly Magazine, for publication.

H. A. BOWDOIN, *Sec.*

CAUTION.

DEUS MEUMQUE JUS.

From the East of the Supreme Council of Sov. Grand Inspectors General of the 33d Degree, Ancient and Accepted Rite, for the Northern Masonic Jurisdiction U. S. A.

HEALTH, STABILITY AND POWER.

To all to whom these letters of Caution may come, Greeting:—

Whereas, it has come to my knowledge that certain persons calling themselves a Supreme Council of the 33d Degree of the Ancient and Accepted Rite, located in the city of New York, have recently granted Charters or Dispensations for the organization of the Bodies of the different grades, in the city of New York, the State of New Jersey, and Boston, Mass., with authority to confer the Ineffable, Sublime, Superior Degrees and Orders of the Ancient and Accepted Rite! And whereas the said States of New York, New Jersey and Boston, Mass. are within the Jurisdiction of our Northern Supreme Council 33d Degree A.·. and A.·. Rite, and have been so held and conceded to be, as have also all the States North of the Potomac, for half a century past, or since the year 1813, when our said Supreme Council for the Northern Masonic Jurisdiction was first constituted and organized, by authority legally derived from the Supreme Council for the Southern Jurisdiction of the U. S. A., located at Charleston, S. C.

Now, therefore, this is to Caution all Brethren residing within any of the States of our Jurisdiction, against aiding, countenancing, or suffering themselves to be deluded into joining any pretended Lodge, Council, Chapter or Consistory of the A.·. and A.·. Rite, emanating from the above illegal and unauthorized source, as they cannot lawfully, and therefore will not be recognized by, or received into, any legal Lodge, Council, Chapter or Consistory Sub. P. R. S. of the Rite in the United States, or elsewhere, but must be held to be illegal and clandestine Masons.

Witness our hands, and the Seal of our Supreme Council affixed, this 1st day of November, 1862.

K. H. VAN RENSSELAER, 33°,
M. P. Sov. Grand Com.
Sup. Council 33d for
Northern Juris.

WINSLOW LEWIS, *Grand Sec. Gen. H. E.*

MASONIC CHIT CHAT.

☞A correspondent, writing from a town in Iowa, says—"The Lodge in this place does miserable work. It takes up all the Rob. Morris whims, and is completely fooled by him and his work." Our correspondent is a member of one of our Boston Lodges, and is fully competent to judge of the correctness of the work of which he speaks, as compared with the work practised in Massachusetts for the last half century.

Zerubbabel. The grandson, though called by Ezra the son of Salathiel, who was the son of Jeconiah, King of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as Knight of the Red Cross, Knight of the East, and Prince of Jerusalem.

To the Masonic Editor.—Brooklyn, E. D., Dec. 5th, 1862.—Dear Sir: Please oblige by answering the following question: Suppose that a Brother belonging to another Lodge applied to my Lodge for admission, he having traduced my character falsely, can I object to his admission, or if objected, can the W. M. overrule my refusal to sit with him. By answering this you will oblige two Brothers who differ in opinion.

Yours, fraternally,
A Brother.

Ans.—You have an absolute right to object to his admission without stating your reasons, and it is the duty of a Master to forbid his entrance into the Lodge. The Master has the *physical* power to admit the Brother objected to, but it would be a gross violation of your rights, for which charges could be preferred against him. You can refuse to sit should the Brother be admitted, and should retire.—*N. Y. Desp.*

The A. and A. Rite in New York. On Monday last, Dec. 22d, we had the pleasure of welcoming as affiliates of Cosmopolitan Sov. Consistory S. P. R. S. 32d, degree, Ill. Bros. Joseph H. Hough, Grand Secy. Grand Lodge of New Jersey; Wm. R. Clapp, G. Treas. G. Council R. & S. M. of New Jersey, and Wm. T. Nicholson, all of Trenton.

These Ill. Brethren participated in the interesting ceremonies, and expressed themselves highly gratified at the cordial reception extended to them, and will no doubt prove safe depositories of Ineffable Masonry. Ill. Bro. C. R. Starkweather 33d, of Chicago, Ill. G. Minister of State, of the Supreme Council for the Northern Jarisdiction of the United States, whose Grand East is at Boston, Mass. was also present.—*N. Y. Cour.*

Plenty. The ear of corn is the Masonic symbol of plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountfaucon, ears of corn always accompaied the image of the goddess, Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shibboleth*, signifies an ear of corn.

Officers of Republican Lodge, Greenfield.—David Lyne, W. M.; Geo. A. Kimball, S. W.; S. Russell, J. W.; L. L. Lucy, Treas.; E. P. Green, Sec.; Joshua Thomesby, S. D.; C. E. Fisk, J. D.; Rev. S. R. Jones, Chap.; James Chapman, S. S.; Ephraim Rugg, J. S.; Joel Wilson, Tyler.

Officers of Franklin Royal Arch Chapter, Greenfield.—Chas. Mattoon, H. P.; Matthew Chapman, K.; W. E. Robinson, S.; David Lyne, C. H.; E. P. Graves, P. S.; Charles L. Fisk, R. A. C.; N. E. Babbitt, M. 3d V.; E. J. Rice, M. 2d V.; H. B. Stevens, M. 1st V.; Rufus Howland, Treas.; Geo. H. Hovey, Sec.; Joel Wilson, Tyler.

THE
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MASONIC SYMBOLS—THE "RIGHT HAND."

We like to turn back occasionally to old and familiar subjects, in preference to seeking always in the Present and the Future for new topics. We not only *like* to do so, but know it to be strictly in the path of duty; more especially in an age like this, whose most striking characteristics are love of the new and strange, and contempt for the antiquated and old. It is to be feared that even our venerable Order has not altogether escaped the intrusion and assaults of this spirit of innovation, for which, probably, no better name can be found than the expressive one of "Young Americanism." We are not so wedded to the memories of the past, nor so blind to the merits and advantages of sound and healthy progress, as to love and honor men and manners, simply because they are old, or to decry them solely because they are new. But, to all that is *really good in its own nature*, the lapse of years does unquestionably add a greater power of appeal to our respect and admiration. And justly so, even on the very principle which "Young America" so ostentatiously parades as the grounds of its claims to superiority. We, of this 19th century, enjoy the vast collective benefit of the experience, sufferings, labors, knowledge, inventions, of the many generations that have gone before us, and if we are not wiser and better than our forefathers—and can we justly say we are?—our culpability is proportionally the deeper. The further back we wander into the darkness of antiquity, the less right have we to expect such enlightenment as prevails to-day; and, consequently, if we do find in that "dim and distant past," incontrovertible evidence of the existence of this, and of much more that we are apt so vainly and arrogantly to claim as our own, we are naturally surprized; and, if our feelings are not warped by prejudice or wounded self-love—shall we not admire the great or good thus unexpectedly discovered, all the more on this very account? It is not difficult for a flippant aud superficial sciolism to sneer at all that is venerable and ancient, and at the feelings of reverence with which minds of the calmer and more thoughtful order still regard the hallowed stamp of time, when affixed, whether in the mental world or material world, to the "beautiful," the "good," and the "holy;" but it would be found far more difficult for that false and spurious philosophy to prove that this feeling of reverence is not founded on the best principles of sound science and true religion.

As the traveller, amid the arid sands of Egypt, gazes upon those vast monuments of human labor, which have been, for more than four thousand years, one of the greatest wonders, must he feel, forsooth, ashamed of the sensations of admiration, wonder and awe that will insensibly, but rapidly, spread over and penetrate his mind? Must he feel bound to look upon them merely with the cold and calculating eye of utilitarianism, and to repel, as unlawful intruders, the many grand associations and historic memories that will come thronging through his brain and heart?—memories of the far off time, when Egypt was the metropolis of the world's knowledge and civilization, and when not even Greece—afterwards destined to be the educator of mankind—had begun to shake off the dark and heavier burden of ignorance and barbarism! On the contrary, if we admire and are justly proud of the great works and great achievements of science and labor in this, our own day of discovery and progress, must we not view with reverential respect and astonishment, the evidences, countless and incontrovertible in character, of works and achievements no less great and grand, accomplished by that wonderful people thousands of years before gas, and steam, and the electric telegraph, and the printing press, had arisen to change the whole aspect of the world's civilization?

It is assuredly from this venerable Past that we may best and most readily derive lessons of which we stand in very urgent need—lessons of *modesty*, the virtue least familiar, it is to be feared, to the nineteenth century! Not alone in those wondrous Pyramids, but in the gigantic ruins of Diospolis, Heliopolis, and the other cities of the Nile—in the lofty obelisks and stately temple-columns of Luxor, and in many another ruin-record of the ante-historic Past, we not only behold the substantial proofs of a progress in Mechanic Art in those olden times, that may well make us less vain of our modern inventions and attainments; but we may also read, impressed upon enduring tablets of stone, warnings against those feelings of arrogance and presumption to which we are so prone to yield. The mighty fragments of those vast and mighty cities, that flourished from three to four thousand years ago, warn us, in unmistakable language, that the cities and monuments, and works of art of which *we* are so proud to-day, are also hastening onward to their day of doom; that, as the victor-hand of Time has laid low the rich and royal cities of ancient Egypt, so will the same inexorable conqueror, sooner or later, subdue and devastate the now prosperous and populous cities of Boston and New York, of Paris and of London! When that day comes, will these, our cherished and vaunted cities of the nineteenth century, leave as durable and splendid monuments to attest their ancient greatness, as still survive amid the ruins of the cities of the Nile?

Or, to change the scene and illustration, let us pass from hoary Egypt to imperial Rome, and standing in the ruinous amphitheatre of the Coliseum, shall we think only of the scenes of cruelty once enacted in that blood-stained arena? Will the majestic ruins of that grandest of natural theatres awaken no memories—call up no associations—inculcate in our hearts no lessons—but those of the gladiator, slaying or dying to gratify the bloody and perverted taste of Roman lords and ladies? Shall we presume to look backward and downward, from our lofty elevation of Christian civilization and enlightenment, upon the darkness and crime, and sensuality, of the once "mighty Mistress of the World?" Cold and callous, indeed, must be the heart in which the ruins of the Coliseum shall awaken only such thoughts as these—in which, rather, profound veneration for the "great" and "good," even of Heathen Rome, shall not mingle with the feelings of melancholy and mourning excited by the scene around him, causing him to reëcho the poet's lament—

Oh! Rome, my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead Empires! and control
In their shirt breasts their petty misery.
What are *our* woes and sufferance? Come and see
The cypress—hear the owl—and plod your way
O'er steps of broken thrones and temples—ye!
Whose agonies are evils of a day—
A world is at our feet, as fragile as our clay!

The Niobe of Nations! there she stands,
Childless and crownless in her voiceless woe,
An empty urn within her withered hands,
Whose holy dust was scattered long ago:
The Scipios' tomb contains no ashes now,
The very sepulchres lie tenantless
Of their heroic dwellers: dost thou flow
Old Tiber! through a marble wilderness?
Rise with thy yellow waves, and mantle her distress.

Alas! the lofty city! and alas!
The trebly-hundred triumphs! and the day
When Brutus made the dagger's edge surpass,
The conqueror's sword in bearing fame away!
Alas! for Tully's voice, and Virgil's lay,
And Livy's pictured page!—but these shall be
Her resurrection! all beside decay;
Alas, for earth, for never shall we see
That brightness in her eye she bore when Rome was free!

And, if the ruins of the old world's greatness thus not only sadden and solemnize our hearts by awakening reflections upon the frailness and mutability of all things earthly, but also most justly and naturally, stimulate and strengthen our esteem and veneration for the power, progress and energy of which they are the mute, but no less expressive, memorials; it must certainly be allowed that this feeling of reverential respect is still more justly due to the memories of mental and moral worth and greatness in which the history of the two illustrious nations of Classical Antiquity so richly abounds! The very fact that, unlike us, they had only the dim light of nature for their guide—that, while *our* path is clearly illumined with the Titian-like light of Christianity, *they* were obliged to grope their way along the "*chiaro-obscuro*" tracks of heathenism, invests such exemplars of virtue and nobility of soul, as we find amongst them, with a broader and brighter halo of glory! What better proof of this can be required than the circumstance that in every age, from the era of the Saviour downwards, the most earnest and eloquent advocates of the Christian faith have continued to draw many of their most powerful illustrations—their exemplar-stimuli to self-sacrifice, virtue, temperance, purity, from the historic records of ancient Greece and Rome? Nor do we hesitate for a moment to assert that Christian America and Christian Europe would do well to study anew and imitate to-day, in many matters of no small importance, the manners and morality of the countries that gave birth to Codrus and Leonidas, the patriot king-martyrs; to Socrates, the almost Christian heathen; to Plato, the Divine, father and founder, next to Pythagoras, of those *Ancient Mysteries*, with which the origin of Freemasonry is so intimately connected,—to Homer and Sophocles, princes of poetry, and Herodotus and Thucydides, and Xenophon, the fathers of History, and to Demosthenes, the patriot Orator; or of that other country, the memory of whose world-conquering genius is everlastingly entwined with that of so many heroes, patriots, warriors, statesmen, from the days of the elder Brutus, the stern upholder of freedom, and Decius, the voluntary victim of the purest, most unselfish patriotism, to those of Scipio, the Conquerer, not of Rome's enemies alone—but—a more difficult and brilliant achievement!—of his own passions: and, later still, of Cicero, the Orator, whose eloquence was second only to that love of country which won for him the honored title of "Pater Patriæ." Not one word would we say in depreciation of the many and momentous evidences of improvement and progress afforded in almost every department of life in the present age—nor is it in any ungrateful or unappreciative spirit towards the many comforts and blessings around us, that we utter, with heartfelt sincerity, the prayer that Providence would speedily raise up amongst us the much needed supply of such patriotism, and virtue, and valor, and statesmanship, as wove so bright a wreath of glory for ancient Greece, and so long enabled mighty Rome to withstand the assaults alike of barbarian foes without, and rebellious sons within!

With both these celebrated nations of antiquity, the Right Hand, that prominent symbol of Freemasonry, held a high place as the *symbolic representative of* Fidelity: nor with them alone; for among the Jews and other ancient Asiatic nations, we find that the grasp of the *Right Hand* was the acknowledged pledge of Friendship and Fidelity.[*] "Jungere dextras," was to the Roman an inviolable pledge of mutual fidelity, nor was any fouler reproach known to his vocabulary than "fallere dextram," "to violate the Right Hand pledge of faith." Every page of the works of the Greek and Latin writers abound with illustrations of this fact, and no less interesting are those to be found in the Scriptures, both Old and New. Of the latter we may adduce the passage in the 2d chapter of the Epistle to the Galatians, where St. Paul says—"When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *Right Hand of Fellowship*, that *we* should go unto the Heathen and they unto the Circumcision." In the former, we observe that the custom of *lifting up the Right Hand* was the customary mode of taking the oath, even as far back as the time of Abraham, whom we find saying to the king of Sodom, "I have lifted up my hand unto the Lord, the most High God, the possessor of Heaven and Earth, that I will not take anything that is thine." Among the Heathen nations of antiquity it was usual for the person taking the oath to place his Right Hand upon the "horns of the altar" or upon the hand of him to whom he swore. For this, has been substituted by Christian usage, the custom of resting the Right Hand upon the HOLY SCRIPTURES, a custom which, it may not be uninteresting to note, we know to be at least as ancient as the beginning of the fifth century, for it is distinctly referred to in the Code of the Emperor Theodosius, in the year 438 A. D.

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[*] The Romans had a goddess whose name was *Fides*, or Fidelity—a goddess of "*Faith and Honesty*," to whom Numa was the first to pay divine honors Her only dress was a white veil, expressive of frankness, candor and modesty; and her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, as a token of their intention to adhere to the compact; and this custom is in more general use even among ourselves, at the present day, than would at first thought be realized.

Did our limits permit, we could adduce many interesting illustrations of this use of the *Right Hand* as a solemn pledge of fidelity; but we must conclude with the remark, firstly, that the *antiquity as well as universality of the principles and practices of our ancient and honorable Order, derive an additional confirmation even from what has been here said of the Right Hand, as a solemn and sacred symbol*; and, secondly, if not only amongst the more civilized and cultivated people of ancient Greece and Rome, but even with the rude and rugged Parthians, the wild Arab of the Eastern desert, the savage warrior of the German Forest, and the fierce Sea-rover of the Scandinavian Seas, the violation of the "pledged Right Hand" involved the deepest and darkest infamy, and caused the transgressor, in the expressive language of our Saxon forefathers, to be branded with the contemptuous title of "nedderling"—"nothing worth"—surely it will well become us, Christian men and Masons, of these later and enlightened days, to be ever on our guard against the slightest violation—not in act alone—but *in word or thought even*—of the obligations to which our RIGHT HAND—the sacred symbol of our fidelity—has been pledged! We might indeed well be grateful to the literature of ancient Rome, if we had derived from it no other lesson than this most manly, most Masonic one—"NE DEXTRAM FALLAS!" *Break not the pledge of thy* RIGHT HAND!

THOUGHTS FOR THE HOUR.

The Grand Master of the Grand Council of R. and S. Masters of Vermont, thus beautifully and appropriately refers to the sad condition of our country:—

"It is with sad heart and mournful mein that we turn from these peaceful walks and green retreats to contemplate the dark and terrible misfortune which overhangs and enshrouds like a pall, the land which we have all been proud to call "our own." War, grim and black and ghoul-like at the best, but fratricidal and intestine war, most fearful and most lamentable of all, stretches its desolating and importunate hand across the continent, and death and disaster and ruin greet us on every side. It is not our province here to speculate upon its original causes or its probable results. God grant, at least, that it may find a speedy and desirable solution, and that when the white banners of peace shall again be seen, it may be found that our Brethren of the mystic tie have not, in any portion of our country, been foremost in bringing this great calamity upon us.

"It is not alone upon the battle-field and amid the shock and concussion of armies, that death hath come to us. In the quiet village, nestling by the waterfall, and in the rural hamlet where the stranger rarely enters, he has stolen with slow and stealthy step and stricken down those we loved and cherished well."

ANNUAL ADDRESS

OF M. W. WILLIAM D. COOLIDGE, BEFORE THE GRAND LODGE OF MASSACHUSETTS, DEC. 30, 1862.

Brethren of the M. W. Grand Lodge—

Again, Brethren, in the kind providence of God, we are permitted to assemble in peace, while many are surrounded by the stormy scenes of war and the tumult of the people. We have been carried through the past year, which to all has been a year of trial and discipline, with a hopeful trust in the guiding wisdom of a Heavenly Parent; and though "men can as yet see no bright light in the cloud," that same trust teaches us to believe "that it hath a silver lining," and that this discipline will be instrumental of good to those who will listen to its teachings; who will humbly and deeply acknowledge their dependence, and still seek lovingly and trustingly for that light and guidance from above, which can only come from the fountain of all love and wisdom. In view of all the mercies by which we are surrounded, let gratitude be the prevailing sentiment of our hearts.

Notwithstanding the trying times through which we have past, the Lodges in this jurisdiction have been quite as much occupied with Masonic work as could reasonably have been expected or desired, the number of initiates being about nine hundred. Though not quite so large as usual, it is no indication that growth, true Masonic growth and culture, are not quite as vigorous as in any former year. I believe it to be more so, and that more leisure has afforded opportunities to learn better and more fully the true meaning of our institution; the Brethren have become more and better acquainted with each other, and the scenes through which we have passed, though they have lessened our work, have developed in us a more true Masonic character, and have been instrumental in connecting us nearer and closer to each other than in any former period. If this shall be the fruit of this great trial, the teaching will not surely have been lost upon us.

> "The hours of pain have yielded good
> Which prosperous days refused,
> As herbs, though scentless when entire,
> Spread fragrance when they 're bruised."

A season of relaxation from labor, too, has afforded opportunity for the study of the work and lectures; and at no former period, in my recollection, have the Brethren of this Grand Lodge ever evinced such deep interest as the past year has shown. It is a matter of congratulation, that during the past year you have established so firmly what the work and lectures shall be; and we are truly fortunate in having such devoted hearts, and such intelligent minds in our Grand Lecturers, who have delighted us to day by the evidences of their deep study and practice, so that in future they may be looked up to as oracles, and their decisions final and binding. But it is not enough, Brethren, that you are perfect in the ritual, and that no word is wanting to clothe our beautiful ceremonies in language equally beautiful. Your own character, also, must give weight to your instructions; your example and true Masonic spirit will ever speak louder, and more forcibly, than your words or ceremonies, and show by your example, both in and out of the Lodge, that the true spirit of our Institution fills your hearts. Let no vaunting ambition swerve you from this course, but let your only aim be that of usefulness to your Brethren—and let it be bounded by that. Whenever it exceeds this healthy limit, radicalism and party spirit, and the practice of electioneering creeps in, and we bring into this ancient conservative Institution the worst elements of a popular political campaign, which will be sure to work the ruin of that peace and harmony which is the ground-work of our happiness, and the end we all wish to reach. In your individual and associated relations may your acts ever conduce to the advancement of Masonry as an institution, and more especially to the advancement and dignity of the Grand Lodge of Massachusetts and its subordinates. Let careful, discreet and calm deliberation characterize your proceedings, and all generous and charitable conclusions fill your breasts—that charity that thinketh no evil, that hopeth all things.

Principles are eternal—individuals are nothing. Harmony, brotherly love, and all charitable and Masonic graces, every thing. No where on the face of the earth should we be able to look with more certainty and greater confidence for the realization of these hopes than in the bosom of the parent Institution of Massachusetts. If I know my own heart, and God is looking upon it, and in his sight I say, it beats with the one single wish and prayer, that those manly and Masonic virtues which have ever been the characteristics of this Grand Lodge, may be held in perpetuity by every Brother who is privileged to hold a seat here, temporary though it be. Let this spirit ever prevail in the parent Institution and its genial influence will descend and bless our Lodges, and keep our harmony and cheerfulness unimpaired, and we may look hopefully for their growth among those whom we serve and love.

I desire, Brethren, to call your attention to one of the Amendments of the Constitution, passed Dec. 12, 1860, viz: Art. 3, Sect 5, which reads

"Applications for initiation shall be made to the Lodge in the town or city where the petitioner resides, if there be a Lodge therein; but if there be none, then he shall apply to the Lodge most convenient to his residence."

This Section has received such a latitude of construction as to lead to much difficulty between Lodges as to jurisdiction, and I recommend the subject as entitled to your serious consideration, that it may be more fully defined what is meant by the term "most convenient."

Since the new organization as a Corporation, in my opinion the present edition of the Constitutions of the Grand Lodge of Massachusetts needs an entire revision, and a new edition provided under the care of wise and discreet Brethren, which shall be worthy of this Grand Lodge, many of the most important amendments being now on fly leaves, and many of the Lodges even without these; our new relations as a Grand Lodge and as a Corporation, seem to me imperatively to require a new edition of the Constitutions, and our means are adequate to any thing we may desire of this kind.

In relation to the financial condition of the Grand Lodge, the retiring Grand Master is made most happy that he is able to leave his position with the knowledge that the entire floating debt of the Grand Lodge is paid; that during his administration the mortgage on the Winthrop House has been lessened, and that all claims on the charities of the Institution, coming within our rules, have been met, liberally and effectively, the weary have been rested and refreshed; the widow and the orphan cheerd, and the coming Grand Master will have it in his power during the next year to accomplish what I know has been the desire of his heart, an increase in the charities of the Grand Lodge, perfectly consistent with meeting promptly every just requirement.

Since our last Annual Communication I have, on the 30th Dec., 1861, constituted and consecrated Aberdour Lodge, Boston; March 18, constituted and consecrated Orient Lodge, at South Dedham, and dedicated their new Hall, and on March 13 granted a Dispensation for Day-Spring Lodge, at Monson.

I have granted five Dispensations the past year, to worthy and experienced Brethren, to form Lodges in the Army. These Lodges are now in operation as follow:—

Bay State Army	Lodge,	No.	1,	in 3d regt.
Massachusetts	do.	"	2,	in 16th do.
United Brethren	do.	"	3,	in 17th do.
Fraternal	do.	"	4,	in 25th do.
Bunker Hill	do.	"	5,	in 2d do.
McClellan	do.	"	6,	in 43d do.
Berkshire Camp	do.	"	7,	in 49th do.
Putnam	do.	"	8,	in 39th do.
Olive Branch	do.	"	9,	in 42d do.
Warren	do.	"	10,	in 32d do.

Decembor 22, laid the Corner-Stone of the New City Hall, Boston.

Next to the approval of our own conscience and the approbation of our Maker, is the gratification of knowing that we have the love and confidence of those whom we serve and love ourselves. Our District Deputy Grand Masters, by their fidelity and zeal have entitled themselves to all these—and now, beloved Brethren, after a close union with you of five years, let me say, that some of the most valuable friendships of my life have been formed with you; and though I retire from official connexion with you I shall ever hold you in kindest remembrance.

The year that has past has been characterized by the introduction of the two most important and most excitable subjects which can occupy the minds of the Brethren, viz:—the establishment of the Ritual, now fixed, I trust, permanently, and the subject of Dispensations. Add to these the important matters growing out of this most unusual state of civil war, and you will agree with me, I think, that quite as much of excitement as is wholesome for us, has been crowded into our thoughts for the year now closed. All this has necessarily added to the cares and anxieties of the Chair, but I have been surrounded by wise and able counsellors, and in my decisions I have nothing to alter or regret.

If there is any one part of a building requiring the greatest care, it is the foundation. Whatever else we neglect, let this be secured. It has been my aim to preserve the ancient landmarks of the Order, and that which the wisdom of the founders of our Institution vested in the Grand Master as his prerogatives, I have not dared to delegate to others. And I have the satisfaction of knowing that my decisions in this respect have met the approval of those whose approbation I value highest.

For this state of war there is no precedent, nor is there precedent for such a sudden influx into the Institution from the Army, of those, who, from the circumstances of the case, must be made "at sight," the prerogative alone of the Grand Master, as I am taught by a strict examination of the ancient landmarks, and the best council of the wise and prudent, whom we all revere. I have met this pressure readily and earnestly, for it has been made by those whose patriotic impulses have led them forth to battle for their country; to stand for you and me, and bare their breasts to the bullet aimed at the nation's heart, and I could not find it in my own to refuse any aid, comfort or protection which I might be instrumental in throwing around them. I have been strengthened in this by the careful and earnest assurances from you, W. Masters of fortyone of our Lodges who have applied to me, that in granting to you Dispensations for this purpose, for the hasty admission of one hundred and thirteen candidates, dispensing with all the requirements of the Constitution, receiving an application, balloting on the same, and conferring the degrees, all within five consecutive hours! I have been strengthened, I say, by your assurances of care, and the confidence I have felt in the prudence and sagacity of the Brethren. In the midst of these scenes of war and bloodshed I see not how we could have done less, and in the retrospect I have not a single instance to regret. Of the one hundred and thirteen, nearly all are officers; this indeed is the fact among the six hundred of our Brethren who are doing battle for us in the Army of the United States. May God's shield be over them; may He nerve their arms and strengthen their hearts for the performance of duty; never wavering even in the presence of a rebel Brother, till he has surrendered, or is prostrate at their feet.

War is not the rule, it is the exception, and when these days of discipline and trial are over; when we shall have met them in a spirit of humble submission, and learned the lessons of humility they seem designed to teach; when this whole land shall feel as one man, that it is not solely his own right arm that hath gotten him all this, but when all hearts bow in humility and patience, then may we hope to be delivered.

> "Down the dark future, through long generations,
> The echoing sounds grow fainter and then cease,
> And like a bell with solemn, sweet vibrations,
> I hear once more the voice of Christ say—Peace."

Alas! how many have fallen! No, not fallen, but gone up in chariots of fire, to join the martyrs of all ages, above.

At their own, or at family request, I have been called on to bnry with Masonic honors the distinguished dead; to twine for them the laurel with the cypress, and to speak words of consolation to the mourner. I have been called to cheer on the gallant heart, bursting almost with youthful enthusiasm, to join in the conflict for distinction and bravery. I have brought from the battle-field the remains of one of our number; the sweet remembrance of whose virtues will last till time shall be no more. I have, with Masonic honors, laid him away in that

quiet garden of graves, at Newton, so near the scene of his usefulness and true Masonic influence.

The old year has past. All these various scenes crowded into so small a space as a passing year, have not been without their influence on my mind and heart, and with you I can truly say,

> "All gracious God, what e'er our lot
> In future times may be,
> We 'll welcome still the heaviest grief
> That brings us near to thee."

The duties of watching the interests of two of the Districts, together with the close attention which under our present organization must be given to the financial affairs of the Corporation, all together have been quite enough to reconcile me to the retirement I shall now enjoy; and quite enough, to my own mind that having fulfilled them all, with the purest motives and intentions, I feel that it has fallen to my lot in the two exciting years of my administration to have fulfilled as much of duty as usually falls to the lot of him who passes through an entire constitutional period. At any rate, the devotion of the past five years as District Deputy and as Grand Master, has evinced, I trust, a singleness of purpose on my part. It has fully satisfied all my ambition for any distinction which I have ever sought; an ambition limited by the boundary of duty and usefulness. The new year is full of mystery. I now close my official connection with you, my Brethren, with my sincere thanks for every act of kindness, with the same warm wishes, and with the same word upon my lips with which I entered it—may we all, from the youngest Entered Apprentice that stands in the north east corner of the Lodge, to him who presides in the East, may one and all finally meet in that upper temple, and in that city that hath foundations, whose builder and maker is—God.

M. W. BROTHER PARKMAN'S INAUGURAL ADDRESS, DEC. 30, 1862.

BRETHREN—The arduous duties of the day having been accomplished, and the new officers duly installed this evening, upon assuming the head of this Grand Body allow me to express to you my profound thanks for the confidence you have reposed in me, in electing me to this high position. Be assured I come profoundly impressed with my own responsibilities to the Institution and to you. When I cast my eyes over the Portraits around this Hall, I see the pleasant faces of those distinguished men who have preceded me, and when I reflect that they were men of learning, intellect, high social position, and great Masonic skill, a feeling of fear overshadows my joy! But when I look further, and see the faces of those who live, and are still with us, and look around upon these dear, friendly, Brotherly companions, with whom I am so intimate, and behold the encouraging smiles of all about me, I feel I cannot fail, but that all the duties of my position will be fulfilled. My heart is filled with gratitude while I think of the many blessings of our beloved Institution, for the last fifteen years. Our prosperity has been without check, and unexampled—unwavering success has crowned our every effort. Rapid growth, great influence in popular esteem, and the addition to our numbers, mostly from those in the higher and best social positions—all these things have been so fully laid before you by the retiring Grand

Master, that further reference to them is unnecessary, and I will only express the hope that our prosperity may long continue.

From year to year words of caution have been addressed to you from this place, and never, my Brethren, were they more needed than now. Applicants too easily find admission at our portals, merely on *negative* recommendations. This ought not to be! Every applicant should have a character unspotted; a clean reputation; a respectable position in society, and means to obtain a living. If he has not these qualifications, you should not hesitate to reject him, for negative good men only swell number without increasing strength or usefulness.

Again, my Brethren, I would caution you against an increasing and dangerous evil—a disposition to alter our old and established ritual, and interpolate with new phrases that which we have received in its purity, from our predecessors. I respectfully call attention of the Masters of Lodges to their declaration upon installation, that it is not in the power of any man or body of men to change the platform of our Institution, and I earnestly exhort all to discourage attempts at change, and enjoin the strictest pertinacity to the ancient land-marks of both work and ritual, as taught by, and exhibited in, Grand Lodge, this day.

I would cheerfully commend to the fraternity the cultivation of Music in the Lodges, and the formation of choirs, whenever convenient, that the opening, initiation, and closing ceremonies, may have the aid of good music; its effect is pleasant upon the Lodge, and while it adds much to the impressive dignity of our ceremonial, it is also a great help to promote social harmony among the members.

From various causes, this Grand Lodge has been, for the last four years, many times before the public, in full regalia, and these displays have occasioned much comment among our older Brethren. My own impression is against public parades; and I most respectfully suggest that we should only appear in public upon great and important occasions of general public interest. Frequent public displays tend to provoke comments from the curious and uninformed. We never ask or seek to proselyte. We ask the public to esteem us only as good citizens.

A word for our Charities and I have done. For many years I have had intimate knowledge and connection with all the charities of our Institution, and although the different Orders have given with liberal hands and warm and sympathetic hearts, and done great good, this branch of our Institution has hardly given commensurate with our success. For the purpose of meeting promptly this want, I have added two new members to the Charity Committee, and will, from time to time, call their attention to larger and renewed charities; and I doubt not this Grand Body will cheerfully contribute in the liberal spirit provided by our Constitution upon the subject.

With these few cautions and suggestions, allow me, my Brethren, to ask of you, one and all, a renewed confidence in our beloved Institution, and in each other. Let the most patriotic purposes warm your hearts, and Charity, the central idea of Freemasonry, warm and stimulate us to help the poor and distressed, and comfort the widow and the orphan; and may the All-wise Giver of all good, plenteously endow us with the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be.—Amen and Amen.

MASONIC ANECDOTE.

At the famous battle of Dettingen, fought between the combined English and Hanoverians, under George II. in person, and the French under the Marshal De Noailles, the latter, finding the day going against him, directed the flower of the French cavalry, under the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *gardes du roi* had his horse shot under him; and whilst struggling to disembarras himself of the dying animal, he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he in his extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a Brother of the Order, he must, nevertheless, make him his prisoner; because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to head-quarters, where he was honorably received and kindly treated, till the cartel arrived and he was exchanged.

REMINISCENCES OF ANTIMASONIC TIMES.*

I am aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Antimasonry had a base broad enough upon which to build up a party; that "the manifold interests of a great country, its trade, commerce and general industry, its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party, was a Mason, and, wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard-bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he: "I was myself initiated into the mysteries of Freemasonry. I never took the Master's Degree, but it proceeded from no suspicion on my part that there was anything criminal in the institution, or anything that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. I have thought, and repeatedly said, that I considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes, "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one.

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*Address of Rev. Dr. Giger, Newark, N. J.

They cannot even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 286 electoral votes, Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*,—these seven being the votes of the State of Vermont. Thus the fanatical spirit, which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration, was quenched. It was short-lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras' musket, which missed the mark it aimed at,

> "And, though well aimed at duck or plover,
> Recoil'd and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power, and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression, where by touching the ground, she touched also the giant-spring of that power in which she rose and now triumphantly reigns.

SLANDERING A BROTHER UNMASONIC.

One of the besetting sins among the Craft which has worked and is working most disastrous and unmasonic results, in the opinion of your correspondent, is that of slandering a Brother. There is, I regret to say, too great a fondness for catching at any implication against a Brother and re-echoing it, without a moment's inquiry as to the authority or truthfulness of the implication; and often when that implication has been disproved, there are those who seem to delight in giving currency to the denunciatory implication rather than to the fact of its having been disproved.

Does not this propensity prove the lack of a proper qualification for membership in the fraternity, and to those who are in, and the propensity manifests itself, shall we not administer a gentle rebuke in love, not in anger, reminding them of their duty and obligations as Brethren of the fraternity, bound by reciprocal ties and privileges.

The Mason who indulges in this propensity should be led to reflect upon the principles which animate the institution, giving it vitality and efficiency.

If we look into the past, we find the most bitter state of feeling engendered by it; and although time has "smoothed the rugged front," and reason subdued the virulence of the denunciator, yet is the fair page of history marred by it, and feelings which were engendered at the time are transmitted to posterity; and although they are held in subjection, they are not the less ready to be revived on the least provocation.

Nor is the effect less objectionable when confined within a more limited sphere. The estrangement of Brethren from one another, through the agency of the sin alluded to, is destructive of that mutual confidence among the Craft, which all good Masons must deplore, and which all good men must deplore, and which every good Mason ought to frown upon and check as far as the power so to do within him lieth.

Estrangement between individuals, when once engendered through the agency of the slanderer's tongue, soon extends to the friends and associates of the parties, and thus results are attained calculated to wound the sensibilities of every well meaning and calm reflecting Brother of the Fraternity.

GRAND LODGE OF KENTUCKY.

We have received a copy of the proceedings of this Grand Lodge, at its annual communication, at Louisville, in October last. The opening address of the Grand Master is a business paper, and as such, of much interest to the Lodges in the jurisdiction. He says:—

"This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization, in the year 1800, there were but five Masonic Lodges at work in all the region west of the Allegheny Mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of a little more than half a century of Mason-work, while every village has its coterie of banded Craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war."

The Grand Master does not believe in granting dispensations for making Masons. Thus—

"Many applications for dispensations to confer degrees "out of time," as well as to elect officers were made to me, as my correspondence will show, and were all declined for want of authority."

He notices the death of Past Grand Master Thomas Ware, who was killed at the battle of Cynthiana, on the 7th of July.

He speaks of Cross as the "favorite pupil" of Webb. Cross never had the confidence of Webb, and was the first to pervert, mutilate and corrupt his lectures.

The death of Past Grand Master Henry Wingate, the oldest Masonic officer of that rank, was suitably noticed by the Grand Lodge.

A committee was appointed to investigate the Order of "Conservators," and report.

INSTALLATION AT FAIRHAVEN, VT.

Mr. Editor—Sir—It seems rather late to record the events of the Old Year, when we have so many attractions in the present; yet some are too good to be lost, and come better late than never. I propose to give you a short notice of an installation of Masonic Officers of Lee Lodge, which came off publicly at Adams & Allen's Hall, in this place on Wednesday evening, Dec. 10, 1862.

Beside the installation of an excellent board of officers—among them, Simon Allen, Esq., of Hydeville, as W. Master of the Lodge—the main feature of the evening was an address delivered by Henry Clark, Esq., of Poultney, W. M., Grand Secretary of the Grand Lodge of Vermont.

The address was one of Mr. Clark's finest productions. The subject was, "The Spirit of the Age, considered in relation to the Institution of Masonry." It was treated in his characteristic style, and delivered in his usual animating and enthusiastic manner. It was a noble and manly production, breathing a high and elevating spirit, and gives him a high rank among the Masonic orators of the State. All through it was filled with a fervent spirit of brotherhood and philanthropy, and a noble patriotic sentiment.

After the address, Postmaster Hopson presented Mr. Clark with a Masonic keyboard, of marbleized slate. It was a complete surprise, but Mr. Clark replied with some appropriate and very interesting remarks, also noticing his connection with the Lodge and the characters of some of its deceased members.

On the whole, the evening passed off to the gratification of all present, and closed with an oyster supper at the Adams House. us*

Fairhaven, Vt., Jan. 17, 1863.

THE MASONIC CIPHER.

Royal Arch Masons in this country are no doubt familiar with the secret cipher and Key, which they are told, appertains to the degree. Originally, however, this cipher belonged to the symbolic degrees, and was transferred by Thos. Smith Webb, into his arrangement of the Royal Arch. It does not appear to have ever been much used in England, but on the continent we find it constantly employed, not only in the Blue degrees, but also in several of the so called Scottish or higher degrees. It was used, in various combinations, in the Strict Observance, and Swedish Rites, and in the Order of African Architects.

The "Key" to this secret cipher is undoubtedly very ancient. It was the basis on which were constructed the monogrammatic "Marks" of the Mediæval German Masons, and those of the Byzantine Architects. In the various secret societies of the German, French and Italian Theosophists, Alchemists and Astrologists, from the commencement of the 14th to the 16th centuries it was the favorite cipher. They derived it, direct, from the Hebrew Cabalists, whose secret doctrines were closely allied to those of Zoraster and the Alexandrian Gnostics. In an aocient MS. of the time of the celebrated Pic de la Marandolet, it is said of this cipher that "in ancient times it was considered a great secret," and that "it derived its origin from the so-called "Celestial Alphabet" used by Moses and the Prophets in their writings."

The famous "Charter of Cologne," about which so much has been written, and authenticity of which is still a matter of dispute, is written in this cipher.

The same cipher has also been discovered in an inscription on an ancient tomb at Herculaneum.—*N. Y. Courier.*

THE THREE GREAT LIGHTS OF MASONRY.

We are told, as Masons, that the 'three great lights of Masoury' are the Holy Bible, square and compass. The Bible we are taught to take as the rule and guide of our faith and practise, the square to square our actions, and the compass to circumscribe our desires and passions in due bounds with all mankind, but more especially with Brother Masons.

Unlike many other symbols which have, from time to time, been introduced into the Institution, the 'three great lights' bear the stamp of great antiquity, and it is an interesting task to trace them back through their various interpretation to their origin in the Lodges of the operative Masons of by-gone ages.

The first point which strikes us in considering these symbols, is the idea of *light*. Light, among all nations and in all ages, has ever been an emblem of knowledge. The religious ideas of all ancient nations clearly attest this fact. Eternal truth was always represented under the symbol of light. Truth is to the discerning mind what light is to the bodily senses. As light is ever present, rapid and active in nature, so are the comtemplative thoughts in the sanctuary of the mind. Light is as inseparably connected with heat as true knowledge is with human sensibility. Light and heat thus bear the same relation to the creative powers of nature as knowledge and sensibility do to the vigorous life of the mind. It was therefore appropriate to represent the knowledge of eternal and infinite things in their application to actual life, by the symbol of *light*, and this light might well be termed a *great* light. In this precise sense the term 'light' is employed by all Eastern nations, especially in the scientific doctrines of the Hindoo Vedas, and in the light religion of the Zendavesta. We also find it, in a lesser degree, used in the star worship of the Sabeans and amoug the ancient Egyptians. From them this symbolism of light, as typifying an active, practical knowledge, was transmitted to the Greeks and Romans. From Persia and India it passed over among the northern European nations, and into the mystic groves and temples of the Druids. It was a favorite symbol of the early Christian teachers, and many allusions to it are to be found in the Gospel of St. John. In short, we continually meet with this symbol of light in all those religions and mythologies which are derived from the East.

The actual Masonic origin of the three great lights may be sought for in the Lodges of the Freemasons of the middle ages. The mediævel Lodge (in German, Bauhutte) was a frame building, constructed of planks, and erected close to the spot, where a church or other religious edifice was in process of building. It had three main windows—one in the East, one in the West, and one on the South. There was none in the North, because the Lodge was always built on the southern side of the church and close to it, on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the north would have been useless. These windows were termed by the craft, the 'three great lights,' the words *lichter*, *light* and *windows*, being synonymous. We find in Vitruvius and in Cicero the word *lumina*, or lights, used to denote windows. These windows are always represented on the early tracing boards, and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter, they are termed 'fixed lights,' their uses being 'to light the men to, at, and from their work;'

and, in a note, it is expressly stated that 'these fixed lights are three windows, supposed to be in every room where a Lodge is held.' At these three windows of the Lodge were seated the Master and his two Wardens; the Fellow-Crafts had their appropriate position, and the Apprentices were placed in the north as they required less light than the more skillful and advanced Fellow-Crafts. The ritual of 1730 alludes to this fact, and places the Junior Entered Apprentice in the north, his business being 'to keep off all cowans and eaves-droppers.' This is explained by the fact that the narrow space between the northern wall of the Lodge and the southern wall of the church would form a convenient hiding place for cowans and eaves-droppers, and hence the duty of the Junior Entered Apprentice. On the Master's table, at the east window, were placed the Bible, square and compass, the former as a token of devoutness, and the latter, not merely as the peculiar implements of the Master, but also as a sign or mark of the Fraternity. The craftsmen, while busied at their labors, well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward or mental light was even more necessary, and that without it they could not properly complete their task.

As expressive symbols of that mental light, they accepted the implements of the Master, and the sacred book, which were displayed on the Master's table; for the Bible was given to them as the rule and guide of their faith and practice; the square was an ancient symbol of the law, hence among the Greeks and Romans the expression *kanon*, or *gnomon tou nomon*, and *norma legis*; and the compass were an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three great lights thus inculcated a knowledge of God, of themselves, and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the Brethren met for social enjoyment or business at night, artificial or *candle* light became necessary. The officers retained their usual positions, and before each was placed a candle. These three candles were now termed 'the lesser lights,' and the idea of the Sun, Moon and Master, was connected with them. In the ritual of 1736, the three lesser lights are described as 'three large candles placed on high candlesticks;' they represented the 'Sun, Moon, and Master Mason.' When, in the course of time, the practice was introduced of holding the Lodges in taverns, or ordinary houses, the three great windows disappeared, but the three candles were retained. The *oblong square*, formerly represented by the Lodge itself, could no longer be properly represented, either in form or situation by the meeting room of an ordinary house, and its place was supplied by the 'drawing upon the floor,' consisting of an oblong square, drawn with chalk and charcoal. The places of the officers were then removed from the walls to the interior of the drawing, while the rest of the Brethren stood around. This is shown by the sketch of the drawing upon the floor, as given in 'The Three Distinct Knocks,' &c. Subsequently, this custom was again changed and the places of the officers and candles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the 'oblong square' was

painted on a moveable *carpet*, or *tapis*, and when this custom had once been adopted, it soon led to the introduction of more and more emblems upon the carpet, until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the *altar*, which was formerly the Master's table, and which has been transferred from the east to the centre of the Lodge, altogether a modern innovation.—*Anon.*

THE OLD LODGE AT YORK.

There is a tradition among Masons, preserved in the "Ancient Constitutions" of the Fraternity, that in the reign of king Athelstane "the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to Keepe."

Anderson, in his second edition of the Book of Constitutions, 1738, quotes from the Ancient Constitutions; "That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926." He then makes no further mention of Masonry at York, until the reign of Elizabeth, when that Qeen, "hearing the Masons had certain secrets that could not be revealed to her, (for that she could not be Grand Master) and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561. (This Tradition was firmly believed by all the old English Masons)."

The next allusion to York, is as follows:—

"Accordingly when G. Master Sackville demitted, A. D. 1567, Francis Russell, Earl of Bedford, was chosen *in the North;* and in the South, Sir Thomas Gresham, who built the first Royal Exchange at London, A. D. 1570. Next Charles Howard, Lord of Effingham, was Grand Master in the South till 1588, then Geo. Hastings, Earl of Huntington, till the Queen died, unmarried, on the 24th March, 1603; when the crowns of England and Scotland (though not yet the kingdoms) were united in her successor."

This is the last and only allusion made by Anderson, to Grand Masters, or, more correctly speaking, to Patrons, in the North of England. It is possible that Anderson may not have been sufficiently informed on this subject; but it is singular that no subsequent Masonic historians have given us any further details, with the exception of Preston, in his "Illustrations of Masonry."

In the edition of 1781, the first in which he gives any particulars, we find the following account of Masonry at York:—

"While Masonry was spreading its influence over the southern part of the Kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges and many worthy Brethren initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity were held at different times in that city, and the Grand Feast during his membership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the Society with great eclat. At the expiration of his mastership, Sir George Tempest was elected a second time Grand Master, and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York, under the direction of Charles Fairfax, Esq., Sir Walter Hawkesworth, Bart., Edward Bell, Esq, Charles Bathurst, Esq., Edward Thomson, Esq., M. P., John Johnson, M. D., and John Marsden, Esq., all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

"From this account, *which is authenticated by the books of the Grand Lodge in York*, it appears that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North, nor did this event taking place alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time and long after as the Mother Lodge of the whole Kingdom.

"For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the Kingdom, under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz: *The Grand Lodge of all England, Totius Angliæ;* while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England.* The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable members, seemed gradually to decline.

"Till within these few years, (1781) however, the authority of the Grand Lodge at York was never challenged; on the contrary, every Mason in the Kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established; and from the prevalence and universality of the idea, that York was the place where Masonry was first established by charter, the Masons of England have received tribute from the first States in Europe.

"It is much to be regretted that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North, and those in the South, are now (1781) in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London has arrived, neither the Lodges in Scotland nor Ireland court its correspondence.

"To the introduction of a few modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which *now* subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York, having on some trivial occasion seceded from their ancient Lodge, they applied to London for a Warrant of Constitution. Without inquiry into the merits of the case, their application was honored. Instead of being recommended to the Mother Lodge, to be restored to favor, these Brethren were encouraged to revolt, and in open defiance of an established authority permitted under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power and violent encroachment on the privileges of Ancient Masonry gave the highest offence to the Grand Lodge at York, and occasioned a breach which time and a proper attention to the rules of the Order only can repair."

We may here remark, that up to this day, no documents or records emanating directly from this old Lodge at York, and which could throw any light upon its history, have ever been discovered, with one exception, to which we shall presently allude. This is the more surprising, as frequent opportunities were afforded by the so-called "Ancient Masons," and during the disputes between the Lodge of Antiquity and the Grand Lodge in London, for the Lodge at York to come forward and either defend or set right those who avowedly and openly raised and contended for its banner. But through all this period it maintained a continued silence. For this reason we deem it proper to notice all that Preston has given us in relation to the Lodge at York; bearing in mind, however, that this author, in his later editions, has essentially modified the account, as given in the edition of 1781, from which we quote.

"The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercer's Hall, on the 30th of March, 1731. * * * The Earl of Crawford seems to have made the *first* encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, appointing one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York, at that time highly resented, and ever after seems to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London."

Preston here (Ed. of 1781) speaks of this occurrence as being the *first* encroachment on the Lodge at York; but in the editions of 1795, 1801, 1829, &c., he states that "The Earl of Crawford seems to have made *another* encroachment on the jurisdiction of the Grand Lodge in the city of York," &c.

"The Marquis of Carnarvon succeeded Lord Darnley, on the 27th of April, 1738. * * * Two Deputations for the office of Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands and the other for the West Riding of Yorkshire. The latter appointment was considered as *another* encroachment on the jurisdiction of the Grand Lodge in York, and considerably widened the breach between the Brethren in the North and the South of England, so that since that circumstance all correspondence between the two Grand Lodges has ceased."

In the later editions of Preston, before-mentioned, this occurrence is designated as the *third* encroachment. It is proper also to notice that neither in Anderson nor in Preston can we find any intimation that a correspondence or intercourse existed at any time between the two Grand Lodges. A still greater motive for complaint on the part of the Grand Lodge in York, than those above assigned, would seem to be contained in the following paragraph, from the Book of Constitutions, 1738, especially when we consider that the publishers, Ward and Chandler, on the title page of that book, advertise it as being for sale "*at their shops, in Coney street, York*, and at Scarborough Spaw."

"All these foreign Lodges are under the patronage of our Grand Master of England. But the old Lodgeat York city, and the Lodges of Scotland, Ireland, France and Italy, *affecting independency*, are under their own Grand Masters, though they have their own Constitutions, Charges, Regulations, &c., *for substance*, with their Brethren of England, and are equally zealous for the Augustan style and the secrets of their ancient and honorable Fraternity."

In alluding to the schism of 1739, Preston says, (Ed. of 1781) that,

"A civil rebellion ensued, and under the feigned name of the *Antient York Constitution*, these Lodges daily increased, and many gentlemen of reputation were introduced among them. Without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular Brethren formed committees, held communications, appointed annual feasts, and under the false appellation of the York banner, gained the countenance of the Scotch and Irish Masons," &c.

This passage was written by Preston, at the very time when the Lodge of Antiquity, his own Lodge, had assumed a position of open hostility to the Grand Lodge at London, and had united with the Lodge in York. His Lodge appointed committees to examine records, and published a manifesto in its vindication, declaring that it "avowed an alliance with the Grand Lodge of all England, held in the city of York, and every Lodge and Mason who wished to act in conformity to the original Constitution." The old Lodge at York, thus appears to have still existed in an isolated position in 1778, but it has been historically proven that it never had any connection whatever with the so-called "Ancient Masons."

Preston, in his first account of the old Lodge at York, states that his account "is authenticated by the books" of that Grand Lodge. He names its Grand Masters from 1714 to 1725, but nowhere says that it granted warrants of Constitution to Lodges out of York city. The title of *Grand Master*, must not lead us to false conclusions, for this designation was very frequently applied to the Masters of subordinate Lodges, even as late as the year 1780. We may ask why, if Preston had access to the archives of the old Lodge at York, he has not given us the names of its Grand Masters from 1725 to 1781, a period of more than half a century, more particularly as it would seem to have been a matter of considerable importance to him, in his actual position, to have been enabled to trace accurately the unbroken succession of Grand Masters in York, from 1705 to his day?

Preston's partiality and prejudice are shown by his statement, that "to be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established," for, exclusive of the *tradition* concerning the General Assembly at York in 926, there is no trace of *York Masonry*, or of its prior claims to antiquity in any authentic documents whatever, and all foreign Lodges which received their warrants of Constitution from England, received them from one or the other of the Grand Lodges in London, well knowing that there genuine and ancient Masonry was practised.

It would seem to be fairly shown, as regards all these claims and pretensions to York, that when the taste of the English nation had been diverted from the mediæval style of architecture, and had adopted the Italian, so-called Augustan style, introduced by Inigo Jones, subsequent to 1600, Ancient Masonry would have become extinct and completely forgotten by the commencement of the 18th century, had it not been for the intervention of the four old Lodges at London. The speculative or spiritualized tendency imparted by Desagnliers and his coadjutors to Ancient Masonry, rescued the Society from total oblivion, and the spirit of emulation engendered by the example of the re-organized Fraternity in London, among their Brethren in York, awoke again the slumbering faculties, which, without the lead of London, would long since have fallen into complete decay.

As to the Lodges of Scotland, they first formed themselves into an independent Grand Lodge, on the 30th of November, 1736, prior to which time they existed under a condition of hereditary patronage. The idle fables concerning Scotland, as being the Cradle of Freemasonry, and the Scotish Masons as constituting a secret society, the depository of illustrious and ineffable mysteries, are based on the so-called *Historia Ordinis*, and can have no place in a true and reliable history of the Fraternity.

In the "DEFENCE OF FREEMASONRY, &c., in which is contained a Refutation of Mr. DERMOTT's absurd and ridiculous *Account of Freemasonry*, in his book entitled *Ahiman Rzeon*, &c. London, 1765," are several passages which have a special bearing on our present subject.

"From hence it appears that the CRAFT was not in that State of Inactivity (in 1717) as this *pretended Ancient Mason* (Dermott) would insinuate; neither is it to be supposed that MASONRY was so much forgotten as to render it necessary to substitute any thing *new* in its stead, as the *London Lodges* (which were never reduced to a less number than four) still continued their meetings, and though they were a little Time, without an *acting* GRAND MASTER, I suppose they were as capable of preserving the ancient *Traditions*, &c., of the CRAFT as the Brethren at York,[*] whose numbers were certainly excelled by those at London, as the building of such a noble *Edifice* as *St. Paul's*, and other great WORKS carrying on at the same Time, brought MASONS not only from most Parts of *England*, but from several foreign countries.

"With regard to the Ancient or York Masons, we have no Regulations of theirs in print but what Mr. Dermott has produced and calls by that name, and those of no longer standing than the year 1751, which was about the Time that those very Ancient Masons began to be much talked of. From hence it appears that the Masons at York approved of the London Masons printing the Constitution-Book from the ancient Records of the Fraternity, in the year 1723, by *their* not printing one in opposition to it; and they doubtless approved of their choice of Mr. Sayer, as Grand Master, in the year 1717, in the room of Sir Christopher Wren, or they would certainly have chosen one themselves."

"And because they know the English Grand Lodge will not authorize their illicit and ignorant Proceedings, and that the Grand Master of Ireland will not countenance them here, they have, with the assistance of some Honest Yorkshire men, who have come to London on the same account, trumpt up what they call Ancient, or York Masonry," &c.

We will now proceed to quote from a very scarce book, entitled—

"A speech Deliver'd to the Worshipful and Antient Society of *Free and Accepted Masons*, at a GRAND LODGE, held at *Merchants' Hall*, in the City of York, on *St. John's Day*, December 27, 1726. THE RIGHT WORSHIPFUL CHARLES BATHURST, *Esq.*, GRAND MASTER. By the Junior Grand Warden. *Olim meminisse Juvabit.* York: Printed by *Thomas Gent*, for the Benefit of the LODGE."

"And tho' Old *Verulam*, since called St. Albans, may justly claim Precedency as the first built town in Britain, yet you know we can boast that the first Grand Lodge ever held in England, was held in this city where Edwin, the first Christian King of the Northumbers, about the Six Hundredth Year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London. But as nought of that kind ought to be among so amicable a Fraternity, we are content they enjoy the Title of Grand Master of England, but the *Totius Angliæ* we claim as our undoubted Right."

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[*] "I should like to know how many Lodges there were then at York." "And it is certain that the Lodges at York approved the conduct of those of London, in the choice of a Grand Master, &c., since we have no account of their choosing one, neither have we heard of their having a Grand Master of their own, till of late years, when some Brethren of Ireland, who affect Singularity, being refused the countenance of their own Grand Master, and for other reasons too well known, were glad to assume the Title of Ancient York Masons," &c.

It is remarkable that the Junior Grand Warden here dates the General Assembly at York, in the year 600.

"And here I have a fair Opportunity to enlarge upon the encomiums due to our Present Grand Master, whose Regard for his Office, Proficiency in the Science, and his Great Munificence shown to the Society, can never be forgotten. *Manat alta Mente Repostum.* We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur. But His Command prevents me from proceeding in this.

"A WORD of Advice or two and I have done. To you, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

"To you that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus, &c. * * * As well henceforwards as this Solemn Day, let each salute his Brother with a cheerful countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice from the same Throat, declare our Principles of Brotherly Love, Relief and Truth to one another. After which, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren within.*

"And now, Gentlemen, (the Academicians) I have reserved my last Admonitions for you. * * * 'Tis true, by Signs, Words and Tokens, you are put upon a level with the meanest Brother; but you are at liberty to exceed them, as far as a superior Genius and education will conduct you. I am credibly inform'd, that in most Lodges in London and several other parts of the Kingdom, a Lecture on some Point of Geometry or Architecture is given at every meeting; and why the *Mother Lodge* of them all should so far forget her own Institutions cannot be accounted for but from her extreme old age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy sons, I must tell you that she expects that every Gentleman, who is called a Freemason, should not be startled at a Problem in Geometry, a Proposition in Euclid, or at least be wanting in the History and Just Distinction of the five Orders of Architecture."

From this Speech, the official character of which cannot be doubted, we see that Bro. Bathurst, Grand Master, is pointed at as one who by his munificence and energy had *revived* the Lodge; for he is therein designated as "the Foundation-Stone of its Present and Growing Grandeur."

This confirms the hint dropped by Anderson, that the old Lodge at York had been inactive, or of but little consequence, between the years 1714 and 1725. The expressions of the orator, that the old Mother Lodge had forgotten "her own institutions, which cannot be accounted for but from her extreme old age," and again that "being now sufficiently awaken'd and reviv'd, &c.," are also confirmatory of Anderson's statement, that the old Lodge had begun "gradually to Decline." The continued use of the predicate Grand Master, *Totius Angliæ*, shows that they intended to remain independent, and what is of importance, to continue on fraternal terms with the Grand Lodge at London. Preston must have known this speech, as some of the expressions made use of by him attest; but he has paid no attention to the implications it contains. Preston also intimates that there were subordinate Lodges working under the jurisdiction of the Grand Lodge in York, but he has not specified any; a strange oversight for one who was writing in behalf of *his party*, and who could thus have furnished a convincing proof of the correctness of his assertions. We are consequently authorized to doubt the existence of such subordinate Lodges.

Preston alleges as one of the principal reasons for the breach between the Grand Lodges of York and London, that the latter had granted warrants for Lodges within the jurisdiction of the former, and had even appointed Prov. Grand Masters. He names but three counties, although Cumberland and Westmoreland are likewise situated in the Northern part of England. On referring to the official "Lists of Lodges" of the Grand Lodge of England, we find the following Lodges in the three counties named:—Feb. 2, 1724, Stockton upon Tees, Durham, still existing in 1798; Aug. 29, 1729, Scaresborough, Yorkshire, erased in 1754; Feb. 22, 1731, Leigh, in Lancashire, still existing in 1756; Nov. 9, 1732, Bolton le Moors, Lancashire, still existing in 1798; June 26, 1733, Bury, Lancashire, still existing in 1798—1734, Swalwell, Durham, still existing in 1798; March 8, 1736, Gateshead, Durham, erased in 1760; June 24, 1735, Newcastle upon Tyne, Northumberland, still existing in 1776; Aug. 1, 1738, Halifax, Yorkshire, still existing in 1788.

In 1735, the Earl of Crawford appointed three Prov. Gr. Masters for these three counties, in which Lodges had already for several years existed. In 1738, the Marquis of Carnarvon appointed a P. G. M. for the West Riding of York, after whose death, in 1740, another was appointed. In 1742, Lord Ward appointed another Prov. G. Master for Lancashire. From the 20th Dec., 1753 to the 31st July, 1763, there were constituted, five Lodges in Lancashire, seven in Durham, five in Northumberland, and nine in Yorkshire, On the 12th of January, 1761, a Lodge was instituted in the city of York itself, which was erased from the list on the 27th of January, 1768. The Apollo Lodge, on the 31st July, 1773, in the city of York, is evidently the one to which Preston alludes more particularly. It certainly must strike us as singular, that the Junior Grand Warden, in his speech, 1726, expresses no dissatisfaction concerning the institution in 1724, of the Lodge at Stockton upon Tees, of the existence of which he must have been well aware. Nor do we find that the old Lodge at York uttered any complaint at the establishment of the Lodge at Scaresborough, in its own county, in 1729; or at the gradual institution of new Lodges in each of the three counties abovenamed. From this view of the matter, it would seem that the old Lodge at York was content to exist independently, and to consider itself as the Cradle of Freemasonry in England, without making any pretence to the right of jurisdiction over the North, or of contributing new Lodges.

Preston, who states that his account "is authenticated by the Books of the Grand Lodge at York," ought consequently to have been, not only able, but bound, to show by them the remonstrances and dissatisfaction of the Grand Lodge at York at the above encroachments, all of which he has neglected to do—probably for the reason that no such dissatisfaction was ever expressed. From 1738 to 1753, no new Lodges were constituted in the North by the Grand Lodge at London, probably on account of the general decline of Masonry during that period, which will be readily seen by an examination of the Lists of Lodges, From 1753 to 1778, twentyeight Charters were granted for new Lodges in the three counties of Durham, Yorkshire and Lancashire, a proceeding which Preston, strangely overlooking the existence of the Lodge in the city of York itself, from 1761 to 1768, strongly censures; but which is readily explained by the fact that during this period the Grand Lodge of London was engaged in its war against the Ancient Masons, who had raised the banner of York Masonry as a pretext for their revolt. As a measure of retaliation, the Grand Lodge of London resolved to erect her own banner in the city of York itself, and this accounts for the establishment by it, of so many Lodges in the North of England.

Noorthouck, in his Book of Constitutions, 1784, referring to the schism of 1739, makes the following statement:—

> " Under a fictitious sanction of the Antient York Constitutions, which was dropped at the revival of the Grand Lodge, in 1717, they (the Ancient Masons) presumed to claim the right of constituting Lodges. Some Brethren at York continued indeed to act under their original Constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them. The Antient York Masons were confined to *one* Lodge, which is still extant (1784) but consists of very few members, and will probably be soon altogether annihilated."

Even if we consider Noorthouck as a partisan writer, wholly in the interests of the Grand Lodge of London, yet his statement as above, is confirmed by E. F. Rivinus, in his "Historical and Statistical Description of Northern England. Leipzic, 1824," viz:

> " About the year 1787, the regular communications of the Brethren were discontinued, and the only member still remaining is a Mr. Blanchard, who had long been a Mason, and finally Grand Secretary, and who has all the books and papers which belonged to the Lodge, in his possession."

Rivinus probably derived his information from the History and Description of the Ancient City of York, comprising all the most interesting information already published in Drake's Eboracum, &c., by Wm. Hargrove. York: 1818," from which we give the following extracts:

> "The Grand Lodge of All England, thus instituted at York, acknowledged no superior, paid homage to none, except in its own right, and granted Constitutions, certificates, &c. (Note. The 'Grand Lodge of England,' held at the Queen's Head Tavern, Holborn, in London, had its Constitution granted by this Grand Lodge, in 1799, being only for that part of England which lies South of Trent. This Lodge also granted Constitutions to the Lodges held at Ripon, Knaresborough, Hovingham, Rotherham, &c.) The seal of this Lodge affixed to its Constitution and certificates, was as represented below. The obverse of the seal, which is of an oval form, represents a shield charged with three coronets, above which is the date, A. D. 926. The inscription is—SIGIL: FRAT: EBOR: PER EDWIN: COLL: The reverse of the seal displays the usual 'Masonic Arms,' adopted by the Grand Lodge of 'Ancient Masons' at London, after the introduction of the Royal Arch.
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> "This Lodge, which had flourished more than 40 years in the 18th century, was, from causes which are not at present known, discontinued for a length of time, but on the 17th of March, 1761, it was renewed by six surviving members, viz: Bro. Francis Drake, F. R. S., author of Eboracum, G. M., Bro. George Reynoldson, D. G. M., Bros. G. Coates and Thomas Mason, G. W.'s, Bros. Christopher Coulton and Martin Croft. Among the parchments belonging to the Lodge, is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle, in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.
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> "In 1770 at the Feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than 120 Brethren went from the Grand Lodge room, in the York Tavern, to St. John's Church, Micklegate: and as a further proof of the importance of this Lodge, we find it recorded that, on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a Lodge in the third degree was opened; and Bro. Wm. Giddall, Esq., at that time the Right Hon. the Lord Mayor and Grand Master elect, was installed, according to an ancient usage and custom, The Most Worshipful Grand Master of all England, and was then saluted, homaged and acknowledged.
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> " About 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the York Chronicle, to whom the writer is indebted for information on the subject. He was a member many years, and, being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

Thus we see that the old Lodge at York became extinct about the year 1787. The assertion contained in the above, that this Lodge granted the Constitution for the Grand Lodge of Ancient Masons in 1799, has been proved to be historically false. In regard to the books and papers of the old Lodge, we find a passage in the Freemason's Quar. Review, 1842, p. 390, which alludes to them. In speaking of the original York Constitution, a copy of which was said to be in the Archives of the Grand Lodge of York, and which is mentioned by the Junior Warden in his Speech, 1726, the editor remarks, that "all the papers which were left by the Grand Lodge of York, were transferred to the United Grand Lodge, but we doubt the present existence of this interesting document."

Krause, in his " Drei Kunsturkunden," gives a German translation of a Latin copy of what purports to be the original York Constitution, and which was sent to him by a Bro. Stonehouse, at York. Kloss, however, has proved beyond a doubt that this document is in reality no older than the year 1738.

The F. M. Quar. Review, 1844, p. 148, contains a notice that "The Board of General Purposes of the Grand Lodge at London, purchased in 1839, for 25 pounds, a parchment copy of the Ancient Constitution described by us, five inches broad and about nine feet long. It bears date 25 Dec. 1183. Dr. Oliver, to whom Dr. Crucefix showed the document, thinks that the court character dates from the time of Queen Elizabeth, and is, in this respect, of a different opinion from the writer of this article. The Dr. probably judges correctly, as his intimate acquaintance with the handwriting of the different countries cannot be questioned."

Thus have we collected and reviewed all the accounts we have at the present day concerning the old Lodge at York. In conclusion, we must express our regret that Stephen Jones and Dr. Oliver, in their later editions of Preston's Illustrations, have neglected to notice the wide differences and discrepancies between Preston's own editions of his work, and which are calculated to convey erroneous impressions to the mind of the superficial reader.

THE LODGE MILITANT.*

Some outsiders, from a consideration that many thousands of *Brethren* swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, Craftsmen are acting quite in unison with the spirit of Freemasonry, whose mission is prominently held forth to be one of Universal Brotherhood and Peace. While *as Masons*, we can have nothing to do with war, except it be to try to ameliorate its horrors, the Order has contained some of the most distinguished warriors of modern times. Washington and Wellington, Nelson and Napier, Moore and Moira, with other commanders of lesser note, were members of the Craft, and their brilliant achievements in the service of their country continue to be remembered with pride and gratitude by every patriotic Craftsman, both here and in America. As Masons we are ever ready to offer the olive branch for the acceptance of Brethren of every clime; but when, as citizens of our respective countries, we unfurl the war banner in a righteous cause, we do not compromise any principle of Masonry. But it is far from our intention to enter upon a disquisition affecting the propriety or impropriety of members of the Order engaging in the profession of arms; rather it is our object to afford to Brethren the opportunity of contrasting with that of the present day the enthusiasm in the Volunteer cause which animated the Brethren of a former generation. There are many now living who remember how, when the First Napoleon threatened the invasion of this country, some 400,000 volunteers sprang up as one man for the defence of home and fatherland. That the Craft furnished their quota to that army of reserve is beyond a doubt, for occasionally even yet we meet upon the chequered floor with old Brethren who have served in it. But few, very few—none almost—now journey on the level of time, who can have any recollection of the spirit of devotion to their country which, long anterior to the advent of Napoleon, beat so high in the heart of the Craftsmen of Scotland as to call down upon them a public rebuke from their supreme head in Masonic matters, or even that such was the case is known to comparatively few of those now taking an active part in the business of the Order.

History tells us that in 1777, with America in open rebellion against her Sovereignty, and menaced by more than one of the Continental Powers thirsting for her humiliation, Britain called for an extraordinary levy of men, wherewith to meet the emergency. Carried away by the patriotism which filled their bosoms, many Lodges seem fairly to have lost sight of their principles as members of the Fraternity. They, at the period we speak of, not only devoted their funds to the payment of large bounties to Volunteers, but offered the right of initiation free to all who chose to join the regular army. Bro. Sir Wm. Forbes, Bart., was then Grand Master of Scotland, and in order to put a stop to, and mark their displeasure at, such unmasonic conduct, the Grand Lodge of Scotland addressed to all their subordinate Lodges the following circular, copies of which may still be found engrossed in the minute books of some of our Scottish Lodges:—

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*By a Scottish correspondent of the London Freemason's Magazine.

"*Edinburgh, Feb.* 12, 1778.

"*R. W. Brother*:—At a Quarterly Communication of the Grand Lodge of Scotland, held here the 2nd instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen with concern, advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may choose to take as individuals in aiding those levies, out of zeal to serve their private friends, or to promote the public service, the Grand Lodge consider it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or war with each other, as subjects of contending countries.

"The Grand Lodge therefore strictly enjoin that the practice may be forthwith discontinued.

"By order of the Grand Lodge of Scotland.

"Will. Mason, G. Sec.

The Lodge among whose minutes we found the above letter, unanimously agreed to Grand Lodge's request, and ordered an answer to be immediately returned, expressly mentioning that the Brethren "had no intention by any means of interfering in the new levies," and that they were "extremely happy to find that Grand Lodge's sentiments correspond with their own."

FORGIVENESS OF INJURIES.

In this country, most of the members of the Masonic Fraternity, profess to be guided by, or at least, to respect and believe in, the doctrines of Christ and his disciples. To such we would say a few words. Who among you would willingly meet the king of terrors with malice in your hearts, cherishing revenge, and holding a mental reservation against any human being? Bear in mind that most sublime expression in that prayer, lawful alike to Hebrew or Christian, "forgive us our trespasses as we forgive those who trespass against us." Can we be forgiven unless we forgive? The Saviour promises us that if we forgive we shall be forgiven, and he emphatically assures us that if we do not forgive we shall not be forgiven.

We are furthermore instructed not to bring an offering to the altar, if we have aught against a brother, until we have first been reconciled, and then to offer our gift. This is the hardest thing for poor human nature to perform. It would seem hard enough to forgive one who has maliciously or carelessly injured us, without asking a reconciliation. To us the offer of reconciliation would seem to come more properly from the offender. And so it would. Still, if it does not come, the offended party should not delay to seek a reconciliation. "To render good for evil is God-like."

It was in this spirit that two Masons settled their difficulties not far from our residence. Difficulties grew up between two farmers, arising from encroachments of one upon the other, as was believed, and a law suit was the consequence.

The party who fancied himself injured, himself a Mason, in some way found the defendant to be one also. He immediately waited upon him, and inquired if it was true that he was a Mason. The defendant answering affirmatively, the plaintiff remarked that they were not settling their troubles in a Masonic manner, and that actuated by a true Masonic spirit, they could settle their matters easier than anybody could do it for them; the defendant met him like a man, half way; they struck hands, and in fifteen minutes the affair was settled, and they agreed to live together in the true spirit of Masonic charity. About this there was no mawkish sentimentality; two common sense farmer Masons knew what was right, and acted accordingly.

We want to carry this point farther. It is the duty of every Mason to practice upon this holy, generous and God-like principle in all his dealings and intercourse with all men.

"Whatsoever ye would that men should do unto you, do ye even so unto them."

We hope we have forgiven all, as we hope to be forgiven.—*Masonic Trowel.*

Obituary.

Doctor JOHN WALTON.

Pepperell, Jan. 15, 1863.

Br. C. W. Moore—The rapid wheel of Time has struck from the roll of the living, our venerable Brother and Past Master of St. Paul's Lodge, Dr. John Walton, of Pepperell, in his ninetythird year. On Sunday, Dec. 21st, at the going down of the sun, he "gave up the ghost (like Abraham of old) and died in a good old age, an old man, and full of years; and was gathered to his people." "Our fathers! where are they? And do the prophets live forever?" Nearly *seventy years a Freemason!*—and probably the oldest in the United States at the time of his death. He graduated at Harvard College in 1791. The last of his class has now passed to the ocean of eternity! He has been absent from Commencement but twice since he graduated! For a number of years a member of the Massachusetts Medical Society; a skillful and scientific physician; one who took a great interest in the cause of education. A good singer, and did much to promote vocal music. In a municipal capacity, he held different offices in the town for a number of years, giving satisfaction to the citizens. A magistrate. A deacon of the Christian Church over thirty years.

As a Freemason, he was the devoted friend of the Masonic Institution. Present at ths Consecration of St. Paul's Lodge, in Groton, in 1797—the last of our Order who witnessed that solemn scene, has passed to the Lodge of Immortality. He had held the various offices of the Lodge, as Secretary, &c. up to W. Master, with honor. In the days of antimasonry, which threatened to sweep all who belonged to the Institution, both from Church and State, like the samiel of the desert, he stood like a tower of strength in defence of an Institution which breathes "Glory to God in the highest—on earth peace, good will to man." The place that knew him once in St. Paul's Lodge, will know him no more forever—only in memory. It is over a year since he met with us in the Lodge. How happy we were to take our venerable Brother by the hand and conduct him to the Oriental Chair. He could tell us of other generations; of scenes that occurred in the days of the American Revolution. He remembered seeing the British soldiers pass by his father's (Dea. John Walton, of Cambridge) on the 19th of April, 1775, on their way to Lexington and Concord. On their retreat he was taken by his mother into the fields to avoid assassination, while his father was pursuing the enemy. These are thrilling incidents. His name will remain enrolled on the tablet of memory, while Freemasonry exists in St. Paul's Lodge.

At a Regular meeting of St. Paul's Lodge, in Groton, Dec. 29th, 1862, the following Resolutions were adopted:—

Resolved, That we thank the Almighty Architect, in the name of his blessed Son, Jesus Christ, that he has spared the life of our venerable Brother thus far in the terrestrial Lodge.

Resolved, That our furniture and jewels be clothed in mourning for three months.

Resolved, That we tender our heart-felt thanks to the citizens of Pepperell for the respect they shew to the venerable dead, when his remains were deposited with their kindred dust.

Resolved, That the foregoing Resolutions be placed on our Records, and a copy sent for publication in the Freemasons' Magazine.

Stillman Lawrence, *Sec.* Silas Nutting, *W. M.*

Yours, fraternally, Luther S. Bancroft.

The death of Rev. Samuel Osgood, D. D., late Grand Chaplain, and of R. W. Isaac P. Seavey, late one of the District Deputy Grand Masters, was appropriately noticed in Grand Lodge on the 30th of December, and the following resolutions, offered by Rev. Dr. Randall, were unanimously adopted:—

It having pleased the All-wise Ruler of the Universe to remove from this world, since the last annual Communication of Grand Lodge, the Rev. Samuel Osgood, D. D., late Grand Chaplain, and our Bro. I. P. Seavy, late Grand Lecturer,

Resolved, That in the death of our late Brother, Rev. Samuel Osgood, D. D., the Masonic Fraternity has lost one of its firmest friends and brightest lights.

Resolved, That this Grand Lodge feels a melancholly satisfaction in recording its testimony to the fearless fidelity which marked his Masonic course in times of trial; to his intelligent attachment to the Order, and to his devotion to its interests at all seasons.

Resolved, That we cherish in Fraternal remembrance the many religious, Masonic and social virtues, which enobled the life of our departed Brother as a consistent Christian, an upright man, and a patriotic citizen.

Resolved, That a copy of these resolutions be sent to the family of our deceased Brother, and be published in the Freemasons' Magazine.

Resolved, That this Grand Lodge have heard with deep sorrow of the death of our late highly esteemed Brother, Isaac P. Seavey, who has filled with great acceptance the responsible offices of Grand Lecturer, and District Deputy Grand Master in this jurisdiction.

Resolved, That in the death of Bro. Seavey the Masonic Fraternity has lost a useful member, whose zealous labors have largely contributed to the promotion of its interests in this Commonwealth.

Resolved, That this Grand Lodge, in token of its appreciation of the character and services of Bro. Seavey, place upon its records these resolutions as an abiding testimonial, and direct that a copy of the same be forwarded to the family of the deceased, and be published in the Freemasons' Magazine.

MASONIC CHIT CHAT.

ST. ANDREW'S LODGE, BOSTON. We understand that this Lodge at its last meeting made a second donation of *two hundred dollars* in aid of the funds of the Sanitary Commission. Such acts of disinterested liberality are highly creditable, not only to the Lodge in which they originate, but to the whole Fraternity, and go far to stultify the charge of selfishness and exclusiveness, which has been so often applied to Masonic charities, by the enemies of our Institution, and others, ignorant of the works of Masonry.

HON. JOSIAH H. DRUMMOND, G. MASTER OF MAINE. It will be exceedingly gratifying to the hosts of friends of this distinguished and Ill. Brother, to learn that on the 9th ult. he was again, by an overwhelming majority, re-elected Attorney General of the State of Maine.

A. AND A. RITE IN PROVIDENCE, R. I.

Newport, Jan 16, 1863.

Bro. MOORE—Having received a Dispensation for the purpose from Sov. G. Com. Van Rensselaer, I went to Providence on Monday last and organized a Council of Princes of Jerusalem, and appointed the following officers, viz:—Rev. Charles A. Titus, (G. Chap. G. Lodge,) M. P. S. G. M.; Cyrus B. Manchester, (P. G. H. P. G. Chap.,) Deputy; Lyman Klapp, (G. H. P. G. Chap.,) S. G. W.; George W. French, (G. Lec. G. Lodge,) J. G. W.; R. N Denison, G. K. S.; J. Shepley, G. Treas.; J. M. Cook, G. M. Cer.; and having passed the day very pleasantly in work, we closed at half-past nine o'clock.

Fraternally yours, N. H. GOULD, 33°.

☞Among the most recent affiliates of Cosmopolitan Sov. Consistory in this city, (says the N. York Sat. Courier,) has been the Hon. Judge Naar, of Trenton, N. J. That distinguished Brother some twentyfive years ago or more, was a prominent and leading member of the Grand Lodge of New York.

Judge Naar had also been an active and efficient member of the Body known as the "Gerneau" Supreme Council, whose headquarters were in this city; and withdrew therefrom only on its final dissolution in 1846.

GRAND LECTURERS. The Grand Lecturers of Massachusetts for the present year are, E. D. Bancroft, Groton *Junction*, L. H. Gamwell, Pittsfield, and I. H. Pope, Boston.

SOLD OUT. The New York Sunday Despatch of Jan. 4th, has the following:—On Saturday evening, December 27th, 1862, at a meeting of the Lodge of Perfection, "under the jurisdiction of the so-called Sup. Council of the 33°, of which Edward A. Raymond is the Sov. Grand Commander," held at No. 145 Grand street, Williamsburg, it was resolved on the report of the committee appointed to ascertain the legality of the Body, "That we the members of Williamsburgh Lodge of Perfection, being satisfied that we are an illegal and spurious Body of the A. and A. Rite, do now disband and dispose of our jewels and paraphernalia to the highest bidder;" which was carried unanimously and immediately acted upon. After the Lodge had disbanded the jewels and regalia were bought in by one of the Brothers.

N. YORK SATURDAY COURIER. We take pleasure in recommending this most excellent and ably conducted paper to the favor and patronage of our Brethren. It is published weekly at 15 Spruce street, New York, and has a Masonic department, which, in point of ability and interest, is equal at least to that of any similar periodical in the country. This is under the special control of W. Brother F. G. TISDALL, Esq., who, as an experienced and well informed Mason, and public writer, has but few equals among his cotemporaries of the periodical press. Besides this, the paper commends itself by the ability and good taste which mark its literary and news departments. In fine, it is an excellent family paper, eminently worthy of the patronage of members of the Fraternity.

GODEY'S LADY'S BOOK for February was received just as we were going to press. It is beautifully illustrated, as usual, and its pages are filled with excellent matter.

Never speak of Lodge matters in unseemly or improper places.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII. MARCH 1, 1863. No. 5.

GREAT PRINCIPLES SUPERIOR TO MINOR DETAILS.

MANY things that have come under our notice the past year, have induced us to believe that a few general remarks on the distinction to be observed by us all, in the above matters, may be useful.

We shall preface our observations by a few quotations from certain articles in Mackey's Lexicon, the connection of which with our present subject, will be obvious to the great body of our Brethren.

And first, from the article on "Landmarks," we cite a brief passage:—"The *Universal Language*, and the *Universal Laws* of Masonry, are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove those sacred landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.

"There are, however, certain forms and regulations, which, although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity, that they should be guarded by every good Mason, with religious care, from alteration. It is not in the power of any body of men to make innovations upon Masonry."

Secondly, we quote from the article on The "Laws of Masonry."

"The Laws of Masonry are of two kinds, local and universal. The local laws are those enacted by the Grand and Subordinate Lodges for the government of their members. These of course may be altered or amended at the pleasure of those who originally framed them. The Universal Laws, are those handed down by universal consent, from time immemorial. These are irrevocable, for they constitute a part of the Ancient Landmarks. We will give an example of each kind. The rule regulating the amount of the fee to be paid on the admission of candidates, is a local law, and varies in every country. But the law which declares that no woman can be admitted, is universal, and controls every Lodge on the face of the globe."

Lastly, some brief, but very important extracts from the article on "Lecture."

"Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degrees are set forth. This arrangement is called a "Lecture." Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which has varied at different periods, although the substance remains the same. * * * There does not seem to have been any established system of lectures, such as now exists, previous to the revival of Masonry in the beginning of the eighteenth century. In 1720, Desaguliers and Anderson, the compilers of the Book of Constitutions, arranged the lectures, for the first time, in a catechetical form, from the Old Charges, and other Masonic Documents, that were extant. Of this system, Dr. Oliver informs us that " the first lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called the Master's part, contained only seven questions, besides the explanations, and examinations." The imperfection of these lectures loudly called for a revision of them, which was accordingly accomplished in 1732, by Brother Martin Clare, a man of talent, and afterwards Deputy Grand Master. After describing this and the subsequent revision, by Thomas Dunckerley, Hutchinson, (1763,) and Preston, (1772,) and Dr. Hemming, (1813,) the article thus continues: "The lectures of Preston were early introduced into this country, having been, however, much modified by T. S. Webb, whose system has been the basis of all those taught since his day in the Lodges of the United States.

"These constitute the simple text of Masonry, while the extended illustrations, which are given to them by an intelligent Master or Lecturer, and which he can only derive from a careful study of Scripture, of History, of the Manuscript Lectures, of the philosophical degrees, and lastly, of the published works of learned Masonic writers, constitute the commentary, without which the simple text would be comparatively barren and uninstructive. These commentaries are the philosophy of Masonry, and, without an adequate knowledge of them, no Brother can be entitled to claim our technical title of "a bright Mason." In relation to this subject, the following extract from the Freemason's Quarterly Review, published at London, deserves preservation: " Our Masonic Society has to this day retained many interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who, by dint merely of a good memory, and some assurance, intrude themselves on a well-informed assembly of Brethren, by giving a lecture not composed by themselves, but taught them verbatim."

We have given these extracts, partly for the value of the information contained in them—information that cannot be rendered too familiar to all our Brethren—and partly from their having a practical bearing upon certain points, to which, though without too minute particularization, our own remarks are about to be directed.

It has not unfrequently been our duty to address a timely word of remonstrance and caution to our younger Brethren, when too impatient a desire of advancing and improving their Lodge, or their Order, was leading them into more or less of innovation. Such remarks were always taken in the kind and Brotherly spirit by which they were dictated. We have now to offer a word of like friendly caution to an opposite class. In all organizations, whether Religious, Masonic, or Political, it would seem that, at all events, after they have existed for some considerable time, there will arise " parties," to use a political word we would gladly avoid in regard to Masonry, or anything Masonic. But even in Masonry, or rather in its legislative and executive action, there will and do arise what we can only define as an extreme Conservative, and an extreme Reform Party; and, as we believe very fully in the Latin maxim—

" In medio tutissimus ibis,"

So do we trust there will always be a powerful and numerous middle and moderate party to come between those two extremes. And indeed had not this been the case—had not, in other words, the great majority of Masons for a long time past taken this same view and directed their practice by it, Masonry would, at the present time, we have every reason to believe, be in a different position to that which it does occupy. Had either an extreme and bigoted adherence to everything old—however secondary and comparatively unessential its character—merely for the sake of its antiquity: or, on the other hand, had a too hasty and headstrong desire of progress, hesitating at no obstacle, ready to transgress even the Ancient Landmarks in its eagerness for " improvement,—had either of these extreme principles commanded a majority in the Councils of our Order, can any reflecting Brother believe that the Order would ever have arrived at its present high position in point of numbers, influence and honor ?

In regard both to points more or less borne upon by our initial extracts, and to others, there has been of late somewhat too great a tendency to this extreme adherence to everything old, merely for its age. Now, in all the great essentials of Masonry, we will yield to none in a firm and strict adherence to the old historic principles of our Order. We would be again, as we have often been before, the determined opponent of any violation of the Ancient Landmarks, our Universal Laws, Universal Language, or whatever else can lay claim to be considered an essential principle, or practice of Masonry. But, at the same time, we would no less carefully draw a strong line of distinction between things of this solemn and primary character, and those of a secondary nature. We would say at once, let no change be made, even in the smallest matter, unless good cause can be shown for its being made. For instance, it may possibly occur that in some of our Ancient Lectures, or Manuscript Documents, a breach of Grammar may be observed, or a word may be found which reads very strangely now, although it was quite proper when first used, because that word has, in the course of time, undergone a change. Let it be observed, we are here simply putting *hypothetical cases*, to illustrate our meaning, as we desire to make our remarks as general as possible, consistently with the object in view. Now, there are some, we believe, who would maintain the correction of this breach of Grammar, or substitution of the correct word for the incorrect one, to be a violation of Masonic principle. We freely avow ourselves to be of a contrary opinion: and here comes in our practical distinction between essentials and non-essentials, or, in other terms, the superiority, in Masonry, as in all else, of Great Principles to Minor Details. The latter, it is true, are important in their proper place and degree, and by no means to be neglected, or slightly dealt with. There is a pithy old Scottish proverb which says—

"Many a little maks a mickle;"

and if the "littles" of Masonry were to be overlooked, or even dealt too hastily with, it would not be so "mickle" a thing as it is to-day.

To return to our illustrations however.—Supposing we were to find in some of our Documents, or traditional teachings, some such violent breach of Grammar as this, should we hesitate to correct it, even though the author is Sterne:

"But at the close of such a folio as this, *wrote* for their sakes."

Or this from Gibbon—

"The camp was almost immediately *broke* up."

We could easily adduce many other worse examples, even from such modern and distinguished authors as Blair, the writer on Rhetoric and Taste, and Macauley, The Great Historion. Or, take another illustration, would any of us tolerate to-day such spelling as that of Queen Elizabeth and Lady Jane Grey, as we see it in their extant letters; and yet these were two of the most learned ladies of their age. Neither antiquity nor high authority can be allowed to breaches of Grammar, or use of obsolete expressions. It cannot be replied that Masonry, as such, defends matters of this minor kind, confessedly of a secondary nature. The force of the argument must rest solely on "antiquity;" and, if that is to afford it any support, then we, the people of America, are bound forthwith to alter back the orthography of our language to the model of that of Chaucer, or Spencer, or to that of an older English style, still. We should be rather surprised on opening, some Sunday, a newly published Prayer Book, to find the Lord's Prayer, printed thus:

"Our Fadir, that art in hevenys,
Halewid be thi name,
Thy Kingdum come to,
Be thi wil in erthe, as in hevene.
Give to us this day our breed ovir other substance.
And forgive to us our dettis, as we forgive our dettouris,
And lede us not into temptacioun,
But delyvere us from yvel. Amen."

Spencer is not so very ancient, as he flourished in the latter half of the 16th century; and all persons of literary taste concur in admiring the manifold beauties of his "Faerie Queene;" yet they would, we imagine, demur to show their respect for this antiquity-model-plea, by imitating his exact form of language, of which here is a brief specimen:

"No daintie flowre or herbe that growes on grownd,
No arboreth with painted blossoms drest,
And smelling sweete, but there it might be fownd,
To bud out faire and throwe her sweete smels al arownd."

And now a word on the other point, namely, the hypothetical idea that in some of our Ancient Documents, or *Traditionary Teachings*, a term had been used in a different sense to that borne by it now. Are we to alter it, or not? To us it seems evident that we ought to do so, if the change of meaning should be found to be great, and calculated to mislead: and that many words do undergo very great changes in the lapse of time, could easily be shown by hundreds of examples. "Tribulation," orginally meant "the threshing out of wheat with a kind of harrow"—"Pagan," "an inhabitant of the Italian Villages,"—"Knave" was used by Wickliffe to signify "a boy," and by Gower, of a later age, to mean "a man-servant." Now, should any change of meaning of this, or even of a less serious character be discovered, we should say, adhere to the *spirit* rather than the *letter* of the original, and substitute the proper word. And this is the true rule to observe in all things, and especially in Masonry; let us endeavor to get at the *exact spirit* and *meaning* of our Ancient Laws and Constitutions, and carry out *that* faithfully, and loyally.

Much of the teaching of Masonry is of necessity *traditional*—handed down orally from Brother to Brother, to succeeding generations. Here then, in spite of every wish to be exact and faithful, some little differences in words, style, and purport, will inevitably creep in—a fact which naturally gives rise to discussions, and disputes. In any such case, moderation, with *common sense*—that best of all panaceas for so many of earth's evils and woes—will be the best solver of the difficulty. A true Masonic spirit presupposes the existence of those qualities, and will ever shrink from any unreasonable extreme :—it will endeavor to follow faithfully the straight middle path, the path of the Ancient Fathers of our Order, which neither knew, nor knows, any turning to right or left.

The sum then of what we suggest is this, that in all matters of minor detail, we should allow common sense to be the arbiter, and she will certainly prescribe, in regard to correctness of language, such a rule as we have laid down. But that as regards all the higher, holier, and more essential points of our Laws, we should endeavor ever and always faithfully to act on the principle already enunciated in a quotation—" *To attempt to alter, or remove those Ancient Landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.*"

MASONIC SPEECH OF AN INDIAN.

At a Masonic banquet given in Chicago, Ill., in September, 859, Bro. Ely S. Parker, a Chief of the Six Nations, and a practising lawyer of Galena, Ill., delivered a speech which was thus spoken of at the time :—the occasion of the triennial meeting of the Grand Chapter, and Encampment of the United States.

"One speech of the evening, as also an incident attending it, deserves more particular mention. It was that of Brother Sir Knight Parker, a grandson of Red Jacket, and his successor of the Six Nations. He is a full-blooded chief, but highly educated, and an eloquent speaker. I shall not attempt even an outline of his speech, for, if reproduced, it should be with its charms of action and utterance, which very few white men can equal. He spoke of himself as almost a lone remnent of what was once a noble race; of his struggles in coming to manhood, and seeing his race disappearing as the dew before the morning sun. As he found his race thus wasting away, he asked himself, 'Where shall I find home and sympathy when our last council-fire is extinguished ?'

"I said, I will knock at the door of Masonry, and see if the white race will recognize me, as they had my ancestors, when we were strong and the white man weak. I knocked at the door of the Blue Lodge, and found brotherhood around its altar. I knelt before the great light in the Chapter, and found companionship beneath the royal arch. I entered the encampment and found valiant sir knights willing to shield me here without regard to race or nation. I went further. I knelt at the cross of my Saviour, and found Christian brotherhood the crowning charity of the Masonic tie. I am most happy to meet you in the grand councils of the gathering and sit with you at this festive board, to share these greetings and hospitalities. I feel assured that when my glass is run out, and shall follow the footsteps of my departed race, Masonic sympathies will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting. If my race shall disappear from the continent, I have consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their memories remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."

Few eyes could withhold their tears as he poured forth in words like these the utterance of a full heart. Silence for a time prevailed after he sat down; when he arose and said :—" I have in my possession a memento which I highly prize; I wear it near my heart. It came from my ancestors to me as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infancy. You will be glad to see and handle it, and I should do wrong not to give you the opportunity." As he spoke thus he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the tables. On one side of this medal were engraved, in full length, the figures of two chiefs—Red Jacket, in costume, presenting the pipe of peace, and Washington, with right hand extended as in the act of receiving it. On the other side were the Masonic emblems, with the date, 1792, if our memory is correct.

GRAND LODGE OF SCOTLAND.

St. Andrew's Day —St. Andrew being the patron Saint of the Scottish Craft—falling on Sunday Nov. 30th, the election for officers of Grand Lodge of Scotland took place on Dec. 1st with the following result :—

His Grace the Duke of Athole, K. T. Grand Master : His Grace the Duke of Hamilton and Brandon, P. G. Master ; John White Melville Esq., Deputy G. Master ; Lord Loughborough, Substitute G. Master ; Sir P. A. Halket, Bar't, S. G. Warden ; Geo. Home Drummond, Esq., J. G. Warden ; Samuel Hay, Esq., G. Treas., Wm. A. Laurie, Esq., G. Sec'y, Alex. J. Stewart, Esq., G. Clerk, Rev. David Arnott, D. D., Rev. A. B. Bonar, Joint G. Chaplains ; Sir Alex. P. Gordon Cumming, Bar't, S. G. Deacon ; Chas. W. R. Ramsey, Esq., J. G. Deacon ; David Bryce, G. Architect ; Chas. Mackey, Esq., G. Jeweller ; John Deuchar, Esq., G. Bible Bearer ; Capt. P. Deuchar, Chas. S. Laws, Joint G. Directors of Ceremonies ; James Ballantine, G. Bard ; Col. H. D. Griffith, C. B., G. Sword Bearer ; Chas. W. M Muller, G. Director of Music ; John Coggill, Chief G. Marshal ; John Laurie G. Marshal ; W. M. Brice G. Tyler.

Subsequently the Officers and the Craft proceeded to the Grand banquetting room, five hundred Brethren being present, and partook of a banquet of the richest description, much enjoyed by all present. 'By its luxuriance, dyspeptics were tempted to forget their infirmity, and partake of dishes to which their palates had for long been involuntary strangers.'

Bro. James Ballantine, the G. Bard, Composed the following song, which 'he had made in honor of the coming of age of the Prince of Wales.' It was sung to the air of 'Bonny Jean.'

When bleak November chills the earth
  And sullen blasts sweep muir and lee:
When withering wants, and nithering dearth,
  Mak cauld the hame o' penury;
  To whipe the tear frae poortith's e'e;
To banish woe and want away,
  Is aye the aim of Masonry
On couthie auld St. Andrew's Day.

Our Scottish hearts, the good Saint knew
  Glowed warmly—though our clime was drear:
And like a father, fond and true,
  He taught us we were Brothers dear,—
  He made us mutual friendship swear,
He lit our hearts wi' Love's pure ray;
  And his bright badge a' Scotsmen wear,
To honor dear St. Andrew's Day.

And thus Love's glorious plummet line
  Keeps Masons' lives aye on the square,
While Charity—that flower divine—
  Blooms brightly nursed wi' Masons' care;
  And aye the mair we freely spare
To Brethren who may little hae,
  We aye hae a' the mair to share
Wi' cronies on St. Andrew's Day.

O gin dear Rothsay's Duke should deign
  His fair young Princess here to bring,
Leal Athole will resign his reign
  In honor o' our future King.
  And blythely shall we dance and sing
Wi' canty wives and lasses gay,
  And louldy shall the welkin ring
Wi' joy on Edward Albert's Day.

Then blessed be dear Scotland's hills,
  Her lads and lasses, wives and men,
May love flow down her braes like rills,
  And knowledge spread through ilka glen;
  And' neath the universal ken
Of Him wha's best we all obey,
  Each year new life and power shall len'
To Masons on St. Andrew's Day.

"TO THE MASONIC FRATERNITY."

For the first time in the history of Masonry in this Commonwealth, has a spurious body in New York, claiming to be a Supreme Council, established its subordinates in this city, and is endeavoring to build them up by deceiving and leading astray uninformed Brethren.

The pretended Council in New York is not known as a legal body of Masons, nor is it recognized as such by any lawful Masonic body in the United States, but is unauthorized and spurious. Should it succeed in this State, it would involve the Masonic Fraternity in the same difficulties, and produce in it confusion similar to that which has existed in the Grand Lodge and Fraternity of New York for many years, but from which it has, happily, measurably recovered.

The M. P. Grand Commander of the Supreme Council 33d, Northern Jurisdiction U. S. A., has issued the following letter of caution to the Brotherhood, that they may not be deceived by the spurious body, and led astray from their allegiance:

DEUS MEUMQUE JUS.

From the East of the Supreme Council of Sov. Grand Inspectors General of the 33d Degree, Ancient and Accepted Rite, for the Northern Masonic Jurisdiction, U. S. A.

HEALTH, STABILITY AND POWER.

To all to whom these letters of Caution may come, Greeting:—

Whereas, it has come to my knowledge that certain persons calling themselves a Supreme Council of the 33d Degree of the Ancient and Accepted Rite, located in the city of New York, have recently granted Charters or Dispensations for the organization of the Bodies of the different grades, in the city of New York, the State of New Jersey, and in Boston, Mass., with authority to confer the Ineffable, Sublime, and Superior Degrees and Orders of the Ancient and Accepted Rite! And whereas the said States of N. York, N. Jersey, and Massachusetts, are within the Jurisdiction of our Northern Supreme Council 33d Degree A.·. and A.·. Rite, and have been so held and conceded to be, as have also all the States North of the Potomac, *for half a century past*, or since the year 1813, when our said Supreme Council for the Northern Masonic Jurisdiction was first constituted and organized, by authority legally derived from the Supreme Council for the *Southern Jurisdiction of the U. S. A.*, located at Charleston, S. C.

Now, therefore, this is to Caution all Brethren residing within any of the States of our Jurisdiction, against aiding, countenancing, or suffering themselves to be deluded into joining any pretended Lodge, Council, Chapter or Consistory of the A.·. and A.·. Rite, emanating from the above illegal and unauthorized source, as they cannot lawfully, and therefore will not be recognized by, or received into any legal Lodge, Council, Chapter or Consistory Sub. P. R. S. of the Rite in the U. States, or elsewhere, but must be held to be illegal and clandestine Masons.

Witness our hands, and the seal of our Supreme Council affixed at Boston, this 1st day of November, 1862.

H. K. VAN RENSSELAER, 33°,
M. P. Sov. Grand Com. Sup. Council 33d for Northern Juris.
WINSLOW LEWIS, *Grand Sec. Gen. H. E.*

The foregoing Circular has been issued to the Fraternity of this Commonwealth, by the lawful authorities of the Supreme Council for the

Northern Jurisdiction. The purpose of it is sufficiently explained by its own terms. We need, therefore, only add, that a branch of the illegal Council of New York, to which reference is made, has been organized in this city, and is located at Nassau Hall. Who its supporters are we are not fully informed. It is, however, generally understood that Mr. E. A. Raymond, the *deposed* Commander of the legitimate Council for this jurisdiction, and his associates, have recklessly thrown themselves into its fellowship, as a last resort, having nowhere else to go, and none so debased in spirit as to acknowledge their authority.* This being the state of the case, we have thought that the republication of the following official document, issued under the signature of Mr. Raymond, in 1851, might not be either inappropriate or uninteresting at the present time. The successor of *Cross*, who is named in the document as the head of the body, was the notorious *Henry C. Atwood*,—the agitator and general disturber of the Order in New York,—and *his* successor is *Edmund B. Hays*, the present Commander. The body has under its authority two Lodges of Perfection in the city of New York, two on Long Island, and the Consistory in this city. It has also recently made an attempt to establish a Consistory in N. Jersey, but with what success the reader will infer from the following extract of a letter to Dr. Lewis, Secretary of the Northern Council, from one of the parties who had been deceived into countenancing the movement :—" Having," says the writer, under date Trenton, Dec. 31, " purged ourselves of the foul Masonic company we had innocently fallen in with, and joined that of truer and more honorable men, we are very grateful for the privilege, and submit with cheerfulness to the Constitutions, decrees, &c. Our purpose of writing at this time, is to ask for Certificates of membership, that we may visit some of the Philadelphia bodies, to the end that we may see the work, and get up a Lodge in this city." The writer of this note is one of several Brethren who had been misled by the spurious Council in New York, and is one of the most distinguished Masons in New Jersey, having held high official place in the Grand Lodge of that State, for many years past. It would seem, therefore, that whatever their expectations may have been, their prospect of success in New Jersey, is not very encouraging. Nor does the condition of their affairs in other locations indicate any very formidable array of opposition to the regularly constituted bodies of the Rite. The principal source of regret is that any number of Brethren, however small, should be found who are willing to become parties to the ambitious

or revengeful purposes of those whom their Brethren have rejected as unworthy of confidence.

We regret the course of the Brethren in this city, who have identified themselves with the New York body, because it is calculated to create schism and disorder throughout the entire jurisdiction ; which has heretofore been kept free from the disputes and quarrels and revilings, we have all had too frequent occasion to deplore in other parts of the country. And, because, aside from the question of the illegality of the new organization, it inaugurates a principle which, if admitted, would authorize the establishment of Lodges in this city, by any foreign Grand Lodge. Massachusetts has been occupied by the Supreme Council of the Northern Jurisdiction, *for half a century*, or since 1813 ; and its exclusive right to its undivided occupancy, is therefore as fully established by Masonic law, as that of the Grand Chapter, Grand Encampment, or Grand Lodge of the State. And the violation of this fundamental principle of jurisdiction in the present case is, in its logical consequences, a blow struck at the supremacy of all the others. We commend this point to the careful consideration of our Brethren of this jurisdiction, and invite their attention to the following official document, issued as above stated, in 1851, by the Northern Council, in vindication of its legal rights, and in exposition of the fraudulent purposes of the body which has now assumed to exercise an authority in this city, and with which Mr. Raymond and friends have connected themselves.

Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.
DEUS MEUMQUE JUS. *Ordo ab Chao.*

FROM the East of the Supreme Grand Council of the Most Puissant Sovereigns, Grand Inspectors General of the 33d and last degree, "*Ancient and Accepted Rite*," duly and legally established, constituted and organized, for the Northern Masonic district and Jurisdiction of the United States of America, held on the 30th day of the 3d Lunar month called Sivan, An'o Heb'm 5611—Res. 2387—A. Ord. 733—A. M'm. 537, and of the Christian Era the 30th day of June, 1851, at their Grand East, New York City.

It was unanimously resolved, decreed and ordered, that the following OFFICIAL MANIFESTO be published, and sent forth to all the various Masonic Grand bodies over the two hemispheres :

Whereas, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirty-three degrees, of, and for the State of New York," has since the last stated session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic fraternity, under date of 7th February, 1851, with two *counterfeited* stamps, and the following names appended thereto, to wit: H. C. Atwood, John W. Timpson, John W. Simons, *Edmund B. Hays*, Daniel Sickles, George E. Mar-

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*The position of Mr. Raymoud in the *quasi* Council, we understand to be that of Past Commander under Mr. Hays! The $2000 belonging to the treasury of the Northern Council, we are also told, go as a *bonus* to the Hays' party.

shall, Thomas Hyatt, A. Colo Veloni and David Cochrane: all of which was also republished in the *American Keystone* of the 23d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations, and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well known and well established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most outrageous imposture, and conspiracy against our Most Illustrious Order in general, and this Supreme Grand Council in particular.

And whereas, said *conspiracy* and *imposture* have been further developed in a second publication in the New York *Herald* of the 20th instant, and in the New York *Express* of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern Hemisphere (!) of the United States of America," with the following names as officers thereof, headed by a *new* champion, JEREMY L. CROSS, with the notorious HENRY C. ATWOOD as his *Grand Master of Ceremonies*, and William H. Jones and William H. Ellis, of New Haven, Conn., John S. Darcy, of Newark, N. J., and Robert B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "*under an American Organization*," being an amalgamation of the degrees of the "Ancient and Accepted Rite" with the American Chapter and Encampment degrees—a hybrid arrangement, tending to the breaking up of every Ancient Masonic Landmark, and totally at war with all Constitutional Masonic laws, as well as common sense.

Now therefore, be it distinctly and universally known and remembered, that all and every one of the aforementioned individuals, have *usurped* the right to degrees, into which they have *never been lawfully initiated*; that they have been, and are practising a gross and palpable *imposition* on the Masonic fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, *with which they are not invested*, and to which they have no *lawful* claim; that they are *dangerous agitators and disturbers of the peace, harmony and good government of the Masonic Order, and as such should receive the condemnation of all* "*good and true Masons*."

Resolved, That our Masonic brethren throughout the United States, and the world, be, and they are hereby cautioned against the aforenamed individuals, as *impostors in Masonry*, whose only object seems to be deception, for purposes of unenviable notoriety, and *pecuniary* profit.

Ordered that all intercourse with them on the part of the Brethren acknowledging the Northern Supreme Grand Council of the 33d and last degree "Ancient and Accepted Rite" be, and is hereby *interdicted*, under the heaviest penalty of Masonic Law.

DEUS MEUMQUE JUS.

(Signed.)
J. J. J. GOURGAS, M. P. Sov. Grand Commander, 33d, *ad vitam*.
EDWARD A. RAYMOND, Ill. Treasurer General of the H. E.

CHARLES W. MOORE, Ill. Secretary General of the H. E.
KILLIAN H. VAN RENSSELAER, Ill. Master of Ceremonies.
ARCHIBALD BULL, Sov. Grand Inspector General, 33d.
JOHN CHRISTIE, Ill. Captain of the Life Guards.
FRANCOIS TURNER, Sov. Grand Inspector General, 33d.
GILES F. YATES, S. G. I. G. 33d, M. Ill. Insp. Lieut. Gr. Commander.

The origin of the two lawful Supreme Councils in this country, is briefly as follows: We quote from an official Document issued by authority of the Southern Council sitting at Charleston, S. C., in 1845:—"On the 17th of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia." * * * "Under the authority and sanction of this Constitution, a Supreme Council of the 33d degree was opened at Charleston, S. C., on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors, was in the course of the year, completed." The body so organized continued to exercise exclusive jurisdiction over the whole of the United States, until the 5th of August, 1813, when, "as appears from authenticated Documents in the possession of this (the Southern) Council, a similar Supreme Council was, in accordance with the Secret Constitution, duly and lawfully established and constituted at the city of New York, by Emanuel De La Motta, as the Representative, and under the sanction and authority of the Council at Charleston." "The Masonic Jurisdiction," continues the official record from which we are quoting, "of the New York Council, is distributed over the northern, northwestern and northeastern parts of the United States. Both bodies are now (1845) in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the Grand Consistory held at Paris, in 1761."

Such, very briefly, is the origin of the lawful Supreme Councils 33d degree in this country. They have been co-operating together in peace and harmony for fifty years, in advancing the interests and maintaining the integrity of the branch of Free Masonry they cultivate. The Jurisdiction of the Northern Council includes all the northern, northeastern and northwestern States; and that Body has, at the present time, subordinate Bodies, acknowledging its authority, as follows: Maine, 4; New Hampshire, 2; Mass., 8; Rhode Island, 6; New York, 4; Pennsylvania, 8; Ohio, 11; Illinois, 4; Michigan, 4. Its Grand Commander is Ill. Bro. K. H. Van Rensselaer, of Ohio, and its Grand Secretary Gen. is Ill. Bro. Winslow Lewis, M. D., of Boston. *It is the only lawful Coun-*

cil that does or can exist in the Northern States. All others, under whatever name, or show of authority, are necessarily irregular and illegal, for the same reason, admitting all other things to be lawful and right, that the establishment of one Supreme Body within the Jurisdiction of another of the same grade, would be irregular and Masonically unlawful. The Northern Council has held entire and exclusive Jurisdiction over the Scottish Rite in Massachusetts since the year 1813, or for a period of *fifty years.* This is not, nor can it be, denied. It is a fact patent to every Brother at all acquainted with the history of Masonry in the Commonwealth. And this, by Masonic law, usage, and equity, is an effectual and perfect bar to the admission of any foreign body of the same grade within the territory so held and occupied.

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. JOHN FITZHENRY TOWNSEND, LL. D., Dep. Grand Master of Ireland:

LECTURE I.

BEFORE any man can be initiated in a regular Masonic Lodge his name must be submitted to the consideration of its members. This is but the universal rule of all Societies. A new member should be approved *before* he is received. In this country the name of the candidate must be proposed, *viva voce,* by one member of the Lodge, and seconded, in like manner, by another, *and that in open Lodge. It cannot be done in any other way.* The name need only be proposed; it is not absolutely necessary, (however it may be usual,) that any recommendation of the candidate should be given. Nor is it necessary that the meeting at which the proposal is made should be a stated periodical meeting of the Lodge; it is a constant practice, and one perfectly legal, to propose a candidate at a special "Emergency" meeting.* It is not advisable to hold Emergency meetings for any ordinary business which may be done as well at a regular meeting; but I am now speaking of the strict Masonic rule, and undoubtedly it permits us to propose a candidate at a special meeting. The object of the proposal is that the members should have sufficient opportunity of examining into his qualifications, position, and character. For that purpose reasonable notice must be given them. The shortest length of that notice is fixed by our 98th rule; which requires that at least seven days shall elapse between the meeting at which the Candidate is proposed, and that at which the ballot for his admission takes place, in order, as the rule justly observes, "to afford time to make enquiry into his reputation and capacity;" which enquiry is, by another rule, made obligatory whenever a person is proposed for membership who is not a resident in the neighbourhood of the place where the Lodge is held; a rule obviously merely directory, and intended to impress on us the paramount necessity of making due enquiry respecting strangers, but by no means exonerating us from doing so with respect to neighbours, although it may be presumed that the character of a man is tolerably well known in the vicinity where he lives. And it is the particular duty of a Special Committee of the Grand Lodge to make such enquiry in this metropolis; and no man can be initiated in a Dublin Lodge, excepting only in the Grand Master's Lodge, until his name has been submitted to and approved by the Committee of Inspection. But the Grand Master's Lodge enjoys a peculiar exemption in that respect; the names of Candidates for admission to it being submitted only to the Deputy Grand Master. But to return—this verbal proposal is to be made in open Lodge, because the members are all presumed to be then present; but it is very certain that the proposal, if confined to the verbal statements in Lodge, would seldom, if ever, reach all the Members who are to decide about it. It is now, therefore, the usual practice (which ought to be universal), to send a written notice to each Member of the Lodge, specifying the name, residence, and calling or position in life of the Candidate, with the names also of his Proposer and Seconder.

These remarks may seem trite and superfluous to many; but I pray you to remember that I do not profess to teach experienced Brethren whose knowledge is superior to my own, but to instruct those who, as yet unacquainted with the peculiar practices of our Society, and the reasons of them, come here to learn them. If there be present here any Members of Country Lodges, they must have had occasion to know that it is not always usual to give these written notifications to each member. And I will venture to add that many who hear me can remember instances in which, from want of such preliminary notice, men have found access to a Lodge, whose admission has been regretted when regret was too late; and who, if the members had been apprized of the intention, would never have been allowed to enter the porch. I think I could point to instances where the same thing has happened, even in this city; but I do not speak of irregularities; I am discussing only the acknowledged and authorized practice; and I do not hesitate to say that, as our Society is now constituted, the giving of a preliminary notification to every member of the Lodge, of the foregoing particulars respecting a candidate, should be a universal and inflexible rule amongst us.

In a well regulated Lodge it is more usual to attend to a fair objection made to a candidate, and accordingly to withdraw his name, than to risk the disagreeable alternative of having him rejected on the ballot. But unless the By-laws of the Lodge make provision for such a case, the proposer need not attend to any objection conveyed in that manner from an absent member; he may insist on the ballot proceeding; and, if there be no black-bean, the candidate must be admitted. Such a case would, of course, result in angry feeling, jealousy, distrust, dissension,—dissolution of the Lodge. And I think it would be a great improvement on our present system, and one very easy to be effected by the By-laws of a Lodge:—1st. That no name should ever be submitted to ballot unless first approved by a Committee of the Lodge. 2nd. That no ballot should ever be permitted at an *Emergency* meeting. Emergency meetings are generally inconvenient to many. They disgust and weary the diligent and conscientious attendant

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* This is not the practice in this country, nor in England, and is a dangerous one, as the author subsequently admits.—*Ed. Mag.*

—they are never frequented by the remiss. Men of busy occupations can seldom spare time to attend, even if ever so much disposed to do so. And if that be so in town, how must it be in the country, when the members often have to travel many miles to the place of meeting? I believe the system of procuring admission to Lodges, in an underhand way, has caused more dissension in the Order, not to say more discredit and disgrace to it, than almost any other cause.

When a proposal has been made and seconded in open Lodge, it is then for the *members* to determine whether the name proposed shall be placed upon their books for ballot. I have heard the Master of a Lodge, without putting any question, direct the Secretary to record the name for ballot; but in my opinion the question is one which the *Lodge* is to decide, and which the Master should therefore put from the chair, to be determined by the majority of votes.

Various Lodges refer the names of all candidates proposed among them, whether for initiation or for membership, to a Committee of the Lodge; and I think that plan, to which I have already alluded in a passing way, is worthy of being universally adopted. It then becomes at once our special business to make due enquiry, and if the report be unfavorable, no odium is cast on any individual concerned; and the feeling that the Committee must investigate the matter will often prevent rash and indiscriminate proposals. But, after all, our real security consists in our individual sense of our responsibility. If we propose men merely to add to our funds—to enlarge our numbers—to gain the accession of some jovial companion who can sing a good song, enjoy a good dinner, or the like; and disregard the weightier matters of honor, truthfulness, temperance, candour, intelligence, and benevolence, of course our Institution will be a mockery, and that of the worst kind—a hypocritical and sanctimonious mockery. The more select we are in the choice of our associates, the more ready such men will be to seek admission as we most should wish to admit. We must not rely on committees, ballot-boxes, and such like winnowing-machines; we must manfully do our own duty, and I regard the giving of a vote on the admission of a candidate, as one of the most serious points of it. Our Institution is capable of working very great and very useful results. We have no right to prostitute it, any more than we have a moral right to reject a man on malevolent motives. Though man cannot call us to account there is One that seeth and judgeth. We meet together in His name, and whether we like the idea or not, He is here in the midst of us, now and whenever or however we may meet, and whatever we are saying or doing. And as there is not a single act of our lives which may not be productive of results too great for us to conceive, I would implore all who hear me to remember that whatever people may think of the unimportance of allowing a man to join a Freemason's Lodge, or of rejecting him from it, it is, seriously considered, a matter which requires very delicate attention, both on his part and on ours.

> 'A thing is great or little only to a mortal's thinking,
> But, abstracted from the body, all things are alike important,
> The Ancient of Days noteth in his book the idle converse of a creature,
> And happy and wise is the man to whose thought existeth not a trifle."

THE GORMOGONS.

A HISTORICAL SKETCH.

Shortly after the revival, or reorganization of the Masonic Fraternity, in England, in 1717, a Society sprang into existence under the title of "Gormogons," which appears to have been composed of Seceders from Masonry, and other persons, and against which, some of the edicts of the Grand Lodge, issued prior to 1725, appear to have been especially aimed.

Pope, in the concluding book of his Dunciad, makes mention of the Orders of Gregorians and Gormogons, which his commentator in a note, defines to be "a sort of Lay-brothers; slips from the root of Freemasons."

In Harry Carey's Poems, 1729, 3rd edition, is the following:

"The Moderator between the Freemasons and Gormogons."

"The Masons and the Gormogons,
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a pother?"

"They bait their hook for simple gulls,
And truth with bam they smother;
But when they've taken in their culls,
Why then 'tis —— Welcome Brother!"

In regard to this so-called Order of Gormogons, we can find only three accounts in English authors; in the Grand Mystery, 2 Ed. 1725; in Prichard's Masonry Dissected, 1730; and in Euclid's Letter to Anderson, 1738, which is appended to the 2nd Ed. of the Book of Constitutions.

In the "Grand Mystery of the Free Masons Discovered," 1725. p. 7–20. That portion referring to the Gormogons, is entitled as follows: 2nd Ed.

"Two Letters to a Friend, The *First* concerning The *Society* of Free-Masons. The *Second* giving an *account* of The Most Ancient Order of Gormogons, In Its *Original*, *Institution*, *Excellency*, and *Design*: Its *Rules* and *Orders* and the manner of Introduction into *Great Britain*. With an entire Collection of all that has been made Publick on that occasion. Together with the supposed Reason of their excluding the Free-Masons, without they previously undergo the Form of Degradation, &c. Now first set forth for the *Satisfaction* and *Emolument* of the Publick. '—— Nullo penetrabilis astro, Lucus erat —— Virg. London: Printed by A. Moore, near St. Paul's. MDCCXXV."

The first letter, which is subscribed "Verus Commodus, without date, is entirely devoted to an attack on the Freemasons, who are ridiculed in the most whimsical manner. It also contains some curious allusions, viz: "Especially prominent, is a recreant Papist, who some time since wrote a Farrago of Nonsense on the plague, and who would have the world believe that he is about to undertake the Translation of a certain Classic." This is probably an allusion to John Beal, M. D., who was Dep. Gr. Master in 1721 and 1722. "I had like to have forgotten one Man, who makes a most Il-Lustrious Figure amongst 'em, and styles hiself R. S. S., and L. L. D." Evidently an allusion to Desaguliers. In speaking of the Gnostics, the author informs us that "they amus'd and puzzled the hair-brain'd, unwary crowd, that follow'd 'em, with *Superstitious Interpreta-*

tions of *extravagant Talismanic Characters* and *abstruce Significations* of Uncommon *Kabalistick Words* which exactly agrees with the Proceedings of our *Modern Free-Masons.*" In a P. S., he remarks that "he has seen a little Tract call'd *The Grand Mystery of the Free-Masons Discover'd.*" (This is the first edition, London, 1724.) The second letter of Verus Commodus begins with a statement that "Since my last, the Venerable Order of Gormogons having been brought into *England* by a *Chinese Mandarin,*" &c., and then follows a fantastical account of the institution of the Order, many thousand years before Adam, by the first Emperor of China, Chin-quaw-Ky-po, as a reward of merit, and for the encouragement of science. The Gormogons aim to establish their Order on the merit of their members, and it bids fair to eclipse the other Society, (the Freemasons.) "This Order it seems, as well as the other, has a Secret, and as I am informed it is of a very extraordinary Nature, but what, I am well assur'd, is neither shocking to *Humanity*, or to *Morals.*"—"And this leads me to tell you, That the only Point of Conversation which is expressly prohibited is that of the Politicks of their own Country." "After the Qualifications of the Person, are examin'd into, (which I am told is extremely strict) and approv'd, the Terms of Entrance are very easy: Instead of Three, Four, or Five Guineas, which the Masons require for Admission, they only deposite such a Sum as they shall think proper above so many *Rupees.* (Note in orig. *Rupee* is a *Chinese* Coin about the value of 2*s* 6*d*. Sterling.")—The Officer who presides in Chief over the whole Body or Order, must be a Man of Quality and Learning, and is called I am told *Sub-Œcumenical, Volgee.* He is represented by another Great Officer styled *Deputy Volgee* who under him, governs the Society. There is a Third Great Officer who acts as *Præses*, over each particular *Chapter*, and governs all affairs therein, conformable to the *General Statutes* of the Order, but the name of this Officer, for 'tis not made a Secret, I have forgot, only that it is, as all the rest, of *Chinese* Extraction."—"By this knowledge, which I have been able to come at, tho' I have not the honour to be a Gormogon, you will observe Sir, the Excellency of the Order, and that they are not *asham'd* to let People Know in some Measure the laudable *Ends* and *Purposes* of their Institution. I say, *In some Measure*, because it must be confess'd, they are very Tenacious of the Great and Important Secret of their Society, into which it is morally impossible that any-body but a thoroughly—graduated Gormogon can penetrate. You will also have the greater opinion of their Secret, tho' 'tis past the Comprehension of the *Vulgar World*, inasmuch as you will observe that they put on no affected Grimaces in order to palm upon the Publick, the most *Insignificant Trifles*, for the *profoundest mysteries*, nor do they treat *real Venerable Mysteries* as *Trifles.*"

The author then proceeds to quote the several pieces relating to the Society which had been published in the newspapers of the day, the first of which from the "*Daily Post*" of Sept. 3, 1724, he prefaces as follows:

"I am informed, that this Order was begun in England long before, and several Worthy Gentlemen had form'd themselves into a Body, under the *Auspices* of the *Mandarin* Hang-Chi; and did not intend to make Publick their Institution. But it seems some *over-busy* Persons having got a Knowledge of a few Particulars, which were made no *Secret* of, and that the Assembly was held at the *Castle*

Tavern in *Fleet Street*, they, being minded to rally the Free-Masons at the same time, published the following advertisement." Here follows the advertisement in the Daily Post:

"Whereas, the truly Ancient and Noble Order of the Gormogons, Instituted by Chin-Quaw-Ky-Po, the first Emperor of *China* (according to their account) many Thousand Years before *Adam*, of which Order, the great Philosopher Confucius, was Œcumenical Volgee, has lately been brought into *England* by a *Mandarin*, and he having admitted several Gentlemen of Honour into the Mystery of that most illustrious Order, they have determin'd to hold a Chapter at the *Castle Tavern* in *Fleet Street*, at the particular Request of several Persons of Quality. This is to inform the Publick, that there will be *no drawn Sword at the Door*, nor *Ladder in a Dark Room*, nor will any Mason be received as a Member, till he has renounced his *Novel Order* and been *properly degraded.* N. B. The *Great Mogul*, the *Czar* of *Muscovy* and *Prince Tochmas* are enter'd into this Honorable Society, but it has been refus'd to the Rebel Meriwey, to his great Mortification. The *Mandarin* will shortly set out for *Rome*, having a particular Commission to make a Present of this Ancient Order to his *Holiness*; and it is believed the whole *College* of *Cardinals* will commence Gormogons. Notice will be given in the Publick Papers the Day the Chapter will be held."

The author then informs us that several Gentlemen came to the Castle Tavern to ascertain the fact, among whom was the editor of the "Plain-Dealer," a paper published every Monday and Friday. The latter having conversed with the Mandarin's Secretary and Interpreter, and being pleased with the institution, desired to become a Member, but happening to be a Freemason, he could not be admitted without being *solemnly degraded*, and renouncing that Society. "That Gentleman was much mortified hereupon, not being able to persuade himself to be the *first* to give the Example of *Degradation.*" The illustrious Hang-Chi, being pleased with his Secretary's description of the Gentleman, wrote him a letter, persuading him to be degraded, and offering him the honours of the Order. At the same time he also sent him a letter from another great Mandarin Shin-Shaw, at Rome,—addressed to himself.

These two letters, with the Plain-Dealer's reply, together with the "*pathetick Expostulations* of the *Plain-Dealer* to his *Guilty Brethren*" (the Free-Masons) as he calls them, were published in that paper, (14 Sept. 1724.) From the "Expostulation" we give the following extracts:

"I will not be so partial to my own *Brotherhood*, I mean the Wor-shipful Society of Free and Accepted Masons, as to forbear rebuking them on this Occasion, for the unaccountable Pother and Noise, they have lately made in the World. What Stories have been told to amuse, delude and engage the *Credulous*? And how many have been drawn into the *Fraternity*, that have no business there, to the manifest Detriment, of their own affairs, and Disadvantage of the Publick? What Reflections, what Reproach, have we brought upon Ourselves, and upon our Ancient Order, by making so many Proselytes in so cheap and prostituted a manner?"—"'Tis my opinion that the late Prostitution of our *Order*, is next to the betraying of it. The weak head of *Vintners, Drawers, Wigmakers, Weavers,* &c., admitted into our Fraternity have not only brought Contempt upon the Institution, but do very much endanger it."—"But I must leave Folks," (Martin Folkes, a well-known antiquarian, was Dep. Gr. Master in 1724,) "that know no better, to their *Wonder*, and proceed to assure my guilty *Brethren*, that they have promoted *Superstition* and *Babbling*, contrary to the Peace of our Sovereign Lord the King, by their late Practices and Condescentions. Alarming Reports and Stories of WITCHES, LADDERS, HALTERS, DRAWN SWORDS, and DARK ROOMS, have spread Confusion and Terror. Trade and Business and *Family Duty*, have been shamefully neglected; and if the Government does not put the laws against us in Execution, it will be an extraordinary Favour or *Oversight*. For my own Part, I am so faithful a Subject, and have the Weal of the good People of England, and of our *Ancient Order* so much at heart, that I have resolv'd never to Countenance a Lodge again, unless the *Grand Master* puts a stop to these Proceedings, by a speedy and peremptory Charge to all the *Brotherhood*. I do not say, I will utterly forsake, far less divulge the Tremendous *Secrets* of our *Society:* But I wish I could honourably enter into *Another*, that seems to be better establish'd and regulated: And now that I have hinted at *Another Society*, or *Order*, I must entertain my Readers, with Two Letters: the first is addressed to myself, and the last written from Rome, to the Author of the first."

Here follows the letter of Hang-Chi *to the* British Plain-Dealer, from which we make the following extracts:

"The *Laws* and *Constitutions* of the most ancient and illustrious *Order* of Gormogons, oblige us to be very *cautious* and *frugal* in admitting *New Members*. Remarkable *Virtues* have always recommended the Candidates. No Rank, Station or Condition of Life, intitles a Person to be of our *Fraternity*. We know no *Prejudice* nor *Partiality* in conferring this Honour; and all the *Interest* in the World to procure it would be fruitless without Merit. My Residence here will be but short: It cannot therefore be expected that I should invite many Worthy Persons to enter into our Order, nor dare I render it cheap and contemptible by admitting every Pretender."—"I shall consider it as an Honour and Ornament to our most *ancient* and illustrious *Order*, which is the Ornament of all its Members, if you, *Sage Sir*, will be pleas'd to accept the Privileges, that I am empower'd to bestow on the *Deserving*. I confess you must be Degraded, as our Laws require, and renounce and abandon the Society of *Masons*, in the first Place; But as your great Judgment must distinguish the Excellence of our *Order*, above *that other*, I hope you will prefer being a *Fellow* with *Us*. Nothing wou'd more sensibly concern me, when I leave *London*, than not to be able to transmit your Name in the List that I must send to the ŒCUMENICAL VOLGEE in *China*. *I am, Sage Sir, Your affectionate Friend.* Hang-Chi."

The second letter, from Shin-Shaw in Rome, to Hang-Chi in London, is as follows:

"*Health. Most Illustrious Brother and Friend.* I congratulate you on the speedy Progress you have made from the Court of the *Young Sophy* in Persia, and your safe Arrival in the Isle of *Britain*. Your Presence is earnestly expected at *Rome*. His *Holiness* is very fond of our *Order*, and the Cardinals have an Emulation to be first distinguish'd. Our Excellent Brother Gormogon and Brother *Mandarin*, Chan Fue is well and salutes you. Since my last Letter I have received News from *Pekin*, which confirms the previous Reports, that our Emperor is an open Enemy of the *Jesuit Missionaries*. Nevertheless I hope, that the Disgrace attending them there in *China* will not cause the *Europeans* to do us harm. Take Care of your Health. Farewell. Shin-Shaw."

The Plain-Dealer, closes his communication with the declaration, that though he cannot prevail on himself to be degraded, yet he proposes "the good Conduct and Regularity of the Gormogons, as a Pattern to the *Free*, and *Accepted Mason* for the Future."

Verus Commodus, then continues; "I cannot guess why so excellent and laudable a Society as this of the Gormogons should think it worth their while to make it an Article to exclude the *Free-Masons*, or that they should condescend to take so much Notice of them: Except there be any Truth in what I have heard reported, and to which I cannot give intire Credit, having never heard it from a *Graduated Gormogon*. The report is, that the *Mandarin* has declared, that many years since, Two unhappy busy Persons, who were *Masons*" (Desaguliers and Anderson?) "having obtruded their idle Notions among the *Vulgar Chinese*, of *Adam*, and *Solomon*, and Hiram, and I can't tell who besides, &c."—"But however this may be; the good Order and Regulations of the Society of Gormogons, have so much alarm'd the *Masons*, and convinced them of the Necessity of correcting the Abuses which have crept into their Fraternity, that we soon after had the Pleasure to read the following Advertisement, suppos'd to be publish'd by them, in the *Daily Journal*, on which I shall leave it to you, Sir, to make what Remarks you think fit."

"On *Michaelmas Day*, being the 29th of this Instant, *September*, a *New Lodge* will be opened, at the *St. Alban's Tavern* in *St. Alban's Street*, for regulating the *Modern Abuses* which have crept into the *Antient Fraternity* of *Free Masons;* where 'tis desired, that all the *old real Masons* will be present, to accompany their Founders, viz., *Jabel, Jubel, Tubal Cain*, and their Sister *Nahama*, also *Nineveh, Marchus, Gracchus, Euclid, Hierom, Charles Martin, Athelstone*, and their good friend *St. Alban*, who *loved Masonry* well. 'Tis desired, that all *Fathers, Masters* and *Wardens* of *Lodges*, who have discover'd no *Secrets* but to the *Brotherhood*, will be present. None under *Seven* will be admitted, and such as come, are to enter the *Lodge*, on the *bare Hand* and *Knee*, as usual.'"

"Thus, Sir, have I given you all I know, or can collect, relating to this Affair; and if ever you hear from me again on this Subject, it will be in a few Remarks on that empty Book called, *The Constitutions, &c., of the Free-Masons*, written as I am told, by a *Presbyterian Teacher*" (Anderson) "and pompously recommended by a certain *Orthodox*, tho' *Mathematical* Divine" (Desaguliers,) "In the mean time I remain, Sir, Your very humble Servant, Verus Commodus." Following this letter, is a P. S., which gives the derivation of the word Gormogon, as follows: "It is, it seems a *Compound Word* in the *Chinese* Tongue, signifying a Person made Illustrious by *Social Love*, by the *Excellency* of his *Genius*, and by the *Antiquity* of his *Descent*."—"In short, Sir, I am so pleas'd with this Excellent Society, that I shall only wait for your Return from the Country, not doubting but you will join your Interest with me, that we may be recommended as Members, (however otherwise unworthy I may be) of this Ancient Order." This conclusion reminds us forcibly of a similar paragraph in the pretended letter of John Locke, May 6th, 1696, relating to the Questions and Answers concerning the Mystery of Masonry, written by Henry VI.

The threatened "Remarks" of Verus Commodus on the Book of Constitutions, a most absurd production, were published in 1725, and reprinted in "The Secrets of Masonry, London, 1737," under the title of "Observations and Critical Remarks on the new Constitutions of the Free-Masons, written by James Anderson," &c.

We should be tempted to believe that the whole of this story of the Gormogons was merely an ingenious piece of wit on the part of the editor of the Plain-Dealer, and that as such it had no connection with the history of Masonry, were it not for the fact that we find other allusions to them.

In "*Prichard's Masonry Dissected*, 1730," we find the following:

"From the accepted Masons sprang the real Masons, and from both sprang the Gormogons, whose Grand Master, the Volgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis, of the Pre-Adamites, and consequently must be more antique than Masonry. The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business and promoting mutual friendship, without compulsion or restriction."

"*Brother Euclid's Letter to the Author, against unjust Cavils*," a paper appended to the Book of Constitutions of 1738, and dated from "our old Lodge, the Horn, in New Palace Yard, Westminster, 9th Nov. 1738," sufficiently establishes the fact of the actual existence of the Society of Gormogons; as it remarks that "it is well Known that the antiquity, and decorum of our worshipful Fraternity, have been envied by many, who very lately have coalesced into Societies, in imitation of the Freemasons, and some in opposition to them, though in vain; as the *Gormogons*, who have disappeared, and others are going."

The letter of Brother Euclid (Erasmus King?) is itself a reply to the "Critical Remarks" of Verus Commodus, as it takes up and refutes his imputations, point by point.

From the foregoing we learn that the Order of Gormogons originated about the year 1724, or shortly before that date, that it was still in existence in 1730, but that in 1738, it had already become extinct. We have seen that in 1724, they had a Chapter at the Castle Tavern in Fleet Street, and it is not improbable that this circumstance was the immediate cause of the stringent regulations adopted by the Grand Lodge, in regard to "stated lodges." (See particularly the New Regulation VIII, 19th February, and 21st Nov. 1724.)

It is not so easy to determine, what was the real nature and design of this singular Society, or Order, but that it had some connection with the Fraternity of Free-Masons there seems to be no doubt. These portions of the extracts we have quoted, which refer especially to the Free-Masons, are interesting, as showing the opinions entertained of that institution by a portion of the public at that early day. They also prove that many abuses had already crept into the Fraternity.

Kloss, in his admirable History of F. M. in England, has devoted some space to this subject, and advances two theories in regard to the object and intention of the institution of Gormogons. The first is, that it was an attempt on the part of the Jesuits, to regain a portion of their influence in England, under the cloak of a Masonic Society. The sarcastic allusion of Verus Commodus to John Beal, M. D., as a "recreant Papist," the allusions to the Pope, the Cardinals, the Jesuit Missionaries in China, and the statement that the seat of the Œcumenical Volgee or presiding officer was in China; (Rome?) appear to support this theory.

The second hypothesis of Kloss, is that under the title of Œcumenical Volgi, is intended the celebrated Chevalier Ramsay, the originator of the so-called higher degrees. It is a matter of history that at the very date (1724) when we first hear of the Gormogons, Ramsay was actually in Rome, as private tutor to Charles Edward, son of the Pretender James III, and zealously devoted to his service. The connection existing between the Pretender, Ramsay, and the Jesuits, render it probable that the theories of Kloss are in reality correct.—We can hardly believe that the Order of Gormogons was an attempt to introduce any higher Masonic degrees into England, although we read of "graduated" and "thoroughly graduated" Gormogons; because it is historically proven that the higher degrees were only invented subsequent to 1740, while the Gormogons had ceased to exist in 1738. On the other hand, it is said, by what authority we know not, that Ramsay endeavored to introduce his system of Masonic degrees into England, but without success, *before* he introduced them in France. If this be true, there is probably some connection between these higher degrees, and the Order of Gormogons.

The advertisement in the Daily Journal, inviting all the "*old real Masons*" to be present, confirms the statement of Anderson, that there were many "old Masons" in London, who did not unite with the Fraternity in the establishment of the Grand Lodge in 1717; and shows that the dissatisfaction of these old Brethren, with the "novel institution" (the Grand Lodge) and with the substitution of Anderson's Constitution for the "Ancient Constitutions," which finally culminated in the famous schism of the "Ancient Masons" in 1739, had already begun.

In conclusion, we must not omit to state that about 1740–42, Wm. Hogarth, who had been one of the Grand Stewards, ridiculed both Societies in a humorous plate, which will be found in the edition of his works published by Nichols and Steevens, London, 1810, quarto, vol. 3., p. 159, where it is thus described:

"The Mystery of Masonry brought to Light, by the Gormogons."—"The references are to:—A. Chin-Quaw-Kypo, 1st Emperor of China; B. The Sage Confucius; C. In-Chin, present Œcumenical Volgi; D. The Mandarin Hang-chi, Done from ye Original. Painted at Pekin, by Matt. Chauter, Grav'd by Hoge, and sold by ye Printsellers of London, Paris, and Rome. Hogarth inv. et sculp."

Underneath, these verses:

"From Eastern climes, transplanted to our coasts,
Two oldest Orders that Creation boasts,
Here meet in miniature, expos'd to view,
That by their conduct men may judge their due.

"The Gormogons, a venerable race,
Appear distinguish'd with peculiar grace:

What honour! wisdom! truth! and social love!
Sure such an order had its birth above.

"But mark, Free-Masons! what a farce is this?
How wild their mystery! what a Bum they Kiss?
Who would not laugh, who such occasions had?
Who should not weep to think the world so mad?"

IT SAVED HIS LIFE.

It is refreshing to record such instances as the following, wherein Masonry exerts its benign influence, even in the bitterness of the present civil war, to save life and pour oil upon the troubled waters. Just previous to the battle of Shiloh, last spring, the 3d Ohio cavalry, commanded at the time by Lt. Col. Murray, took possession of Lawrenceburgh, Tenn. The people of the place were understood to be all Secessionists, and the Lt. Col. ordered his men to search all the houses, arrest all the men, and take possession of all guns and other arms—being careful to protect the women and children from all harm and insult. While this was going on, Col. Murray rode down the street, and, while in front of the Masonic Hall, noticed that some of his men had been in the Lodge-room and taken possession of some articles belonging to the Lodge. He immediately ordered them to return every article to its place, and then placed a guard at the door to protect the hall from future violation. His proceeding, unknown to him, was observed by a Mason—a rebel soldier disguised in citizen's dress.

As the troops were to bivouac in town during the night, Lt. Col. Murray proceeded to post his pickets a mile or two from the town, and accompanied them himself, to see that all was properly done. This accomplished, he rode back to the town alone, unconscious of any danger.

A few days after occurred the battle of Shiloh, and among the captures made by the 3d Ohio Cavalry, was a rebel surgeon—a Mason. Bro. Murray took his parole in the evening, until morning, allowing him to remain and sleep with him in an out house. During the evening Col. Murray and the rebel surgeon were made conscious of each other's Masonic character, and the conversation became free. The surgeon inquired if he was not in command at the taking of Lawrenceburgh? On being answered in the affirmative, the surgeon told him that *he* was there also; that while he (Col. Murray) was engaged stationing his pickets, a squad of rebel soldiers stationed themselves in ambush on the road by which he would return, determined to shoot him as he passed. As he approached the spot, the rebel soldier (first alluded to above) in command of the squad recognized him as the officer who had protected the Lodge-room, and stationed a guard at the door for its protection. He immediately ordered his men not to fire, but let him pass in safety, naturally and truthfully concluding that he was a Mason. By this sudden interposition the lieutenant-colonel escaped with his life, although he himself was at the time totally unconscious of danger.

The above facts are well attested, and we have them from the lips of a member of the regiment. So much for the good deeds of Masonry, in war.—*Review.*

MASONIC CALENDAR.

Ancient Craft Masons commence their era with the creation of the world, calling it *Anno Lucis*, (A. L.) "in the year of Light."

Scotch Rite, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi*, (A. M.) "in the year of the World."

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, *Anno Inventionis*, (A. Inv.) "in the year of the Discovery."

Royal and Select Masters date from the year in which the Temple of Solomon was completed, *Anno Depositionis*, (A. Dep.) "in the year of the Deposit."

Knights Templars commence their era with the organization of their Order, *Anno Ordinis*, (A. O.) "in the year of the Order."

RULES FOR MASONIC DATES.

1 Ancient Craft—Add 4000 years to the common time. Thus: 1862 and 4000=5862.

2. Scotch Rite—Add 3760 to the common era. Thus: 1862 and 3760=5622. After September add another year.

3. Royal Arch—Add 530 years to the vulgar year. Thus: 1862 and 530=2392.

4 Royal And Select Masters—Add 1000 to the common time. Thus: 1862 and 1000=2862.

5. Knight Templar—From the Christian era take 1118. Thus: 1118 from 1862=744.

THE PRESENT.

Year of the Lord, A. D	1862—Christian, era.
Year of the Light, A.·. L.·.	5862—Ancient Craft.
Year of the World, A.·. M.·.	5622—Scotch Rite.
Year of the Discovery, A.·. Inv.·.	2392—Royal Arch.
Year of the Deposit, A.·. Dep.·.	2862—Royal and Select Masters.
Year of the Order, A.·. O.·.	744—Knights Templars.

COMPLIMENTARY.

[From the "Masonic Trowel," published at Springfield, Ill., by R. W. Harman G. Reynolds, Secretary of the Grand Lodge of that State.]

R. W. Bro. C. W. Moore, Grand Secretary of Massachusetts. This distinguished Mason has just entered upon his thiriteth year of service as Grand Secretary of the Grand Lodge of Massachusetts.

He is now publishing the twentysecond volume of the *Freemasons' Magazine*—a work which has no Masonic equal. A complete set of his Magazine would now quickly command from $8 to $10 per volume.

The great characteristics which distinguish Bro. Moore are, steadiness, firmness, logic, a legal mind, clearness of expression, and a terse, classic style.

His knowledge of Masonic ritual, laws, usages and history *as a whole*, probably exceeds, that of any other living man. Hence, his decisions, on this continent, and perhaps we may say in Great Britain, are regarded as law.

The first election of Bro. Moore reaches back to the dark days of Antimasonic terrorism, and several years prior to the commencement of his Magazine. Verily, he has exemplified the truth of the maxim, "Time, patience, and perseverance accomplish all things." From a very desponding condition, he has at length been enabled to see his Grand Lodge standing at the head of the Fraternity in the United States, free from all internal strife, and quietly traveling in the good old paths of "Friendship, Morality, and Brotherly Love."

THE FREEMASONS' MAGAZINE.—Elsewhere we have alluded to the Masonic service of R. W. Bro. C. W. Moore, of Boston, as Grand Secretary. That service, eminent and useful as it may have been, bears no comparison with his fame and usefulness as Editor of the Periodical named above. He commenced its publication in Nov., 1841, and it has traveled in every direction from that time forward, the harbinger of good, the herald of truth, law, and sound Masonic decisions. The literary articles, poetry and sketches which adorn its pages are models of good story telling without license, putridity or mock modesty; such as any person, who *would* read, *might* read with profit and real pleasure.

The decisions upon Masonic law contained in the Freemasons' Magazine, in so far as they do not affect local Grand Lodge Regulations, are justly regarded as Masonic law, as much so as the decisions of our highest courts of Judicature are considered the law of the land.

We (Grand Secretary of Illinois,) have all the volumes complete in our Grand Lodge Library, except the first, which was in the possession of P. G. M. Hobbs at the time of his death, and cannot, we fear, be found.

We have all the volumes complete in our own Library, and gold could not buy them.

A full set of the work would now quickly command ten dollars per volume. They commanded seven dollars nine years ago.—*Masonic Trowel.*

IMPORTANT FROM THE SUPREME COUNCIL, NEW GRENADA.

IN our last we stated that important official documents had been received from the Supreme Council 33d of New Granada, by its Representative near the Supreme Council 33d for the Northern Jurisdiction U. S., Boston, Mass. Ill. Bro. Andres Cassard. As an act of justice to Ill. Bro. Cassard we have had the following portions translated. A perusal of them will be gratifying to his many friends, and cannot fail to heap coals of fire on the ignorant heads of all those who some two years since attempted to persecute him, with a spirit of fiendish malignity. While his triumph and vindication are complete, his adversaries have been made to suffer the punishment due to transgressors.

[The New York Saturday Courier, from which the above is taken, contains a translation of the proceedings referred to, but for which we have not room in our pages. The result at which the body arrived is embraced in the following]:—

"The G. College of Rites of the G. Orient of New Granada, Declares;—That the work published in New York by the Ill. Bro. Cassard 33d, is in nothing prejudicial to the Masonic Order, and that there is no reason whatever to proscribe its circulation in this G. Orient, and therefore it is *permitted* and *authorized.*

"It likewise declares; That said Bro. Cassard by publishing said work in Spanish, has rendered an important service to Spanish Masons, and particularly to those of this G. Orient which has made him worthy of the esteem of all New Granadian Masons; consequently the M. Ser. G. Master is requested to procure from the M. S. G. Masonic Senate, at its next meeting, the forwarding of a legislative act, declaring Ill. Bro. Cassard an HONORARY MEMBER of said Most Serene Corporation in testimony of their High appreciation and gratitude. Let these resolutions and report be published and communicated to Ill. Bro. Cassard for his own satisfaction."

A SUGGESTIVE LEAF

FROM THE HISTORY OF MASONRY IN NEW YORK.*

ON the 3d inst. we gave the action of the Grand Lodge of New York in 1853, based upon the report of Bro. Lewis, in reference to the establishment of *Symbolic Lodges* by the *Atwood* so-called *Council* of the Scottish rite; and alluded to the persistence of that deceased chieftain and his associates, in their illegal usurpations, despite the mandates of the Grand Lodge of the State, as late as 1859.

We will now go back a little further, and call our Brother's attention to the following facts. In 1837, H. C. Atwood and others, were *expelled* from the Grand Lodge of New York, and in that year formed an illegal association which was known as the St. John's Grand Lodge. In 1846, the "*Cerneau*" *Supreme Council*, known at that period as the "Supreme Council 33d for the Western Hemisphere," *was dissolved by mutual consent, and never revived by any of its original members.* In December, 1850, Atwood and his associates were restored as Masons. Up to that period he was universally held as an expelled Mason, and no regular body of Masons recognized him. At the time of his expulsion, more than one of the old *Cerneau Council*, as members of the Grand Stewards Lodge, were his *triers*, and yet this usurping Council of New York, *founded by Atwood*, now claim to be the continuation since 1846, of a body of men, who never knew him, (Atwood) as an Ineffable Mason, but who, up to his restoration in December 1850, regarded him as an—*alien*, even to Symbolic Masonry.

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The restless spirit of Atwood could not long brook the control of the Grand Lodge and despite its authority, and in violation of its laws, he again commenced his unholy work, for we find by the proceedings of the Council he founded, the following, which we extract:

"March 8, 1853. The following petitions were received and laid before the Council by the Grand Secretary, viz:

"From T. Ill. Bro. Robert B. Folger and others, for constituting and establishing a Lodge of St. John, No. 1, by the distinctive title of 'John, the Forerunner,' of the Ancient Free and Accepted *Scottish Rite.* Ritual in the English Language. Granted."

In June, 1853, or three months later, the election of Chancellor Walworth to the Grand Mastership, was seized as good and sufficient reason for many of the followers of Atwood remaining in the Grand Lodge, to revolt. On the 13th June, 1853, a meeting of the revolters was held at Tollerton Hall in this city. The Chairman of the meeting was W. Bro. *Edmund B. Hays*, then Master of Keystone Lodge, and *now* the so-called Sov. G. Commander of the *Atwood Council.* The avowed object of the meeting was the formation of a *new* Grand Lodge, and a Committee of three, Robt. B. Folger, Chas. W. Willetts and R. M. Van Tassell, was appointed to prepare a plan. On the 20th the Committee reported the St. John's Grand Lodge *revived*, and H. Thompson, John B. Ewing, R. E. Roberts, James G. Kent and Andrew J. Fisher, all members of the *Hays Council*, were elected Grand Officers; and on the 24th installed by H. C. Atwood.

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*From the New York Saturday Courier of Jan. 24, 1863.

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A few months previous to the disbandment of these illegal organizations, fostered by, and composed of, the members of this so-called Supreme Council, a pamphet was issued by the latter, over the signatures of H. C. Atwood, E. B. Hays, Geo. L. Osborn and Chas. W. Atwood, as officers, in which they styled themselves "The Supreme Council in and for the Sovereign and Independent *State* of New York,"—less pretensions than now, when they claim jurisdiction over the "United States, its Territories and Dependencies," and declared that the Ancient Accepted Scottish Rite was formed for the social, *political* and *religious* emancipation of Nations!! that the Rite was an indissoluble totality, commencing with the degree of *Entered Apprentice*, and ending with that of S. G. I. G. 33d, and also "that the Grand Lodge of New York commits a monstrous error, and endeavors to usurp powers in arrogating to herself the administration and government of the three *first* degrees," meaning, we suppose, the first three degrees.

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What order loving, law abiding, conservative Masons with such a record as this before them, will pledge their Masonic honors, lives and fortunes in support of such a "will o' the wisp?" How many after perusing it will not endeavor to escape from the clutches of Pluto? How many of those who from want of proper information have been entrapped, will consent to remain? How will the Masonic historian of New York (Lewis) treat the subject? Surely, surely from the sublime to the ridiculous is but a step. "The descent to Avernus is easy."

GRAND LODGE OF MICHIGAN.

THE above body held its annual communication at Detroit, in January last, with an unusually large attendance. The address of the Grand Master is chiefly devoted to the work and lectures. The action of the Grand Lodge on this subject is embodied in the following order, which would seem to effectually exclude the "conservators" and all other innovators and itinerant lecturers from the jurisdiction:—

Resolved, That all Lodges within this jurisdiction are enjoined and prohibited from encouraging, promoting, or permitting the delivery or teaching any Masonic lectures or work which have not been sanctioned and authorized by this Grand Lodge; and all Brothers within this jurisdiction, are prohibited from delivering or teaching such lectures to Lodges in this State unless hereafter authorized so to do by this Grand Lodge.

BRETHREN IN THE ARMY.

The following resolution should be strictlyy complied with, for the information it is designed to elicit, will be of much interest half a century hence. We have been trying to effect a similar result in this State, but do not, we are sorry to say, meet with so ready a response from our Brother Secretaries as we could desire:—

Resolved, That each subordinate Lodge in this jurisdiction be instructed to prepare a list of such of its members who have entered into the military service of their country, the respective capacity in which they have served, those who have been wounded, or killed in the service, etc. That the respective Lodges report such lists to the Grand Lodge, at its next annual communication, to be preserved among the archives of this Grand Lodge.

MASONIC ANECDOTES.

ABOUT the year 1740, a French mariner, who was a Mason, having accumulated some money in his numerous voyages resolved to try his fortune at privateering, and accordingly fitted out a fine vessel for that purpose, well armed and manned. Having made several cruises with varying success, he was at length so unfortunate as to be shipwrecked off the coast of an island belonging to a hostile power. Although, by swimming, he managed to save his life, the whole of his crew appear to have been drowned, and his ship, with all he had in the world, was totally lost. Naked and destitute, the unfortunate sailor had to appear and give an account of himself to the governor of the island which had afforded him such a questionable refuge; his nation could not be concealed, and he had little mercy to expect; he was confused, terrified, and unable to speak. The Governor, however, was a man of truly benevolent feelings; perceiving the hesitation of the prisoner, and doubtless surmising its cause, he, to the Frenchman's great astonishment, made him a sign. It may easily be imagined with what joy this was responded to; and the mariner found that he had indeed found a friend in the hour of his need. The governor, sensibly touched with the Frenchman's misfortunes, treated him with fraternal kindness, and with the utmost hospitality. Though compelled to detain him a nominal prisoner on the island until peace should release him, the governor considered that the loss of his ship and fortune was sufficiently heavy without further aggravation. During the period of his sojourn on the island, he received from his benefactor every assistance that could conduce to his comfort, and even pleasure; and on the happy day at length arriving when cessation of hostilities enabled him to return to his native land, the governor loaded him with presents and furnished him with money and necessaries for his voyage. The Frenchman, penetrated with gratitude for the generosity shown him by this genuine Mason, did not, nevertheless, neglect the first opportunity of returning to France. The author adds, that it was from the privateersman's own lips that he derived his information.

In the commencement of the eighteenth century, towns in France as well as in England, were isolated, the roads insecure, and travellers ran such risks from robbers, that a journey of any extent was a legitimate source of anxiety, and frequently of danger. An English gentleman on his way to Paris was so unlucky as to fall into the hands of one of the numerous bands of thieves which infested the roads, notwithstanding all the efforts of the *gendarmerie* of the period. Our traveler considered himself fortunate in escaping with his life; he was, however, stripped of his property and papers, and had to make the best of his way to the capital without a louis in his pocket. Arrived in Paris a total stranger, and without any means of proving his respectability or establishing his credit, our countryman found himself in a peculiarly disagreeable predicament. In this situation it occurred to him to make trial of a Masonic sign, which to his great delight was duly recognized; friends soon came around him; the sum of which he had been plundered was contributed by the Brethren; and after a prolonged visit of great enjoyment, heightened by the hospitality with which he was treated, the Englishman returned to his native country. Our author adds, that he did not forget to remit the sum to his French Brethren, with many expressions of gratitude, immediately on his arrival in London.

THE RELIGION OF MASONRY.

Among the proselyting religious sects there is a tendency to exclusiveness, and sectarianism is built up and fostered to an extent truly deplorable, and has at various periods been carried to such a pitch in some countries, that life, liberty and property were constantly in jeopardy—nor is that spirit entirely inactive in our day or in our own country; nor is it likely to become extinct among the masses so long as man's selfish nature remains unchanged.

The great importance which all sects attach to their religious faith, causes them to look upon all others, whose faith and practice militates against their own, with hatred and disgust; and it will be found, upon a fair inquiry, that the more the individual's imagination prevails over his judgment, the more violent is that hatred and disgust, so that whenever the *Church* succeeds in controlling the civil power by being blended with it, proscription and persecution are sure to manifest themselves.

Thus, as a natural consequence, men become estranged from each other. A man's nearest neighbor becomes, by the workings of his own imagination, his bitterest foe, because that neighbor does not subscribe to the peculiar tenets in regard to religious belief that he does.

Now, Masonry seeks to break down these barriers which divide and weaken human society, by inducing good men to forego those points of difference which keep them asunder, and having laid them aside, enables them to meet upon the level of equality, by the exercise of that Golden Rule which teaches them "to do unto others as they would that others should do to them." But then it must be observed that good men, such as all true Masons are, do not admit the "foolish Atheist" into membership; and while the Christian, Mahometan, and Jew can meet upon terms of equality, in perfect safety, there is no such guarantee for the Atheist. So strongly guarded on this point is the institution of Masonry, that it is a fundamental landmark. No irreligious libertine or foolish Atheist can be made a Mason.

Thus, while the institution of Masonry seeks to draw within the rule of brotherhood all good men of every sect and opinion, it is compelled to exclude all those who deny the existence of a Divine Intelligent Supreme Being, the Creator and Preserver of the Universe; thus, while each, as Masons, voluntarily lay aside their peculiar forms of worship—their peculiar notions and conceptions of God's attribute—his dispensations and requirements—they have provided a platform on which they can meet in mutual confidence, and hail each other as Brothers in whom they can with confidence rely.

The laying aside as Masons, of their peculiar notions in regard to the doctrines contained in God's Revelations to man, is only operative while in Masonic intercourse together, and each one is free to hold such opinions as his conscience may approve—he is only restricted in this particular, to not obtrude them within the pale of Masonry, as discord and confusion would inevitably follow, were it permitted.

The security from discord in the Lodge is not the only advantage derived from this spirit of toleration: men are thereby taught to keep their passions within due bounds, to subdue prejudice and allow their hearts to expand with charity and love for all mankind—thus drawing men of every nation, sect and opinion, into one indissoluble bond of brotherhood, for mutual aid and protection wheresoever dispersed around the globe.

GRAND LODGE OF NEW JERSEY.

We are indebted to the politeness of R. W. Brother Joseph H. Hough, Grand Secretary, for advanced sheets of the printed proceedings of the Grand Lodge of New Jersey, at its annual communication in January. There was a full representation of the Lodges. The opening address of the Grand Master is a brief well written paper, from which we extract, as follows:—

MASONIC HARMONY.

"I take the liberty of saying that, considering the peculiar condition of our countrymen and the state of affairs in our country, it is a matter of serious and grave importance, and should be firmly impressed upon the mind of every Mason, that the cultivation and promotion of harmony and good feeling among our people is essentially necessary in carrying out the teachings of Masonry. However different our views as to sectarian or political matters may be, still the principles of Masonry require that we should all meet with and act toward each other as if all were equal, and no matter what considerations may cause differences of opinion, yet allowing for the infirmities of human nature, all are required to give due allowance to such infirmities and endeavor to promote that peace and harmony so essentially necessary to keep us united as a band of brethren."

THE "CONSERVATIVES."

"I have received a complaint from an officer, during the past year, of one of the Lodges, complaining of the introduction of a certain kind of work, and the use of that work by officers of Lodges coming from a *foreign jurisdiction*, contrary to a resolution in force adopted by this Grand Lodge. Upon such complaint being made I caused such action to be taken that led to the promise on the part of the W. M., that the objectionable work should be discontinued; and from the fact that no further or other complaint has been made, I am induced to believe that the difficulty has been obviated."

MASONIC CHIT CHAT.

☞ "We understand the M. E. G. Master of Knights Templars, Sir B. B. French, has, very recently issued his dispensation to twenty Knights Templars, to open and hold a Commandery in Washington, D. C., called Columbia Commandery. Sir Ben. Perley Poore is E. Commander, Sir Ezra Lincoln Stevens, Generalissimo, and Sir Jas. Steele, Capt. General.

"The first meeting of this new Commandery was held at the Asylum of Washington Commandery No. 1, on Friday evening, Jan. 16th, a full attendance of the members of the new Commandery, and several Knights of Washington Commandery, being present.

The Grand Master was in attendance, and upon organization of the new Commandery, advised and counseled the Sir Knights in some feeling and appropriate remarks."

Masonry on the Battle Field.—The G. High Priest of the Grand Chapter of New York, in his address before that body at its Annual Meeting dwelt with considerable emphasis on the happy influences which Masonry exercises during the civil war now pending, where, 'after the battle had ceased, instances have been known where the dying soldier has expired with his head on the lap of his Masonic Brother, and that Brother one who had fought with equal bravery on the opposing side.'

Godey for March.—The No. for March of this best and most popular of Lady's Magazines, comes to us, as usual, laden with rich flowers for the parlor table. We have so often spoken of the illustrations, which are always hardly less useful than beautiful, that we need say nothing more of those which enrich the present number, than that they are worthy of the high character of the work. "*The expected Letter*" is a perfect gem. The "*Fashion Plate*" is rich as usual. Among the contributions we notice another of the popular and pleasing "Letters from *Aunt Betsey Broomcorn*"—a good story entitled "*The Wrong House*"—a continuation of "*Husks*," &c. The No. is an excellent one in all respects.

St. Louis, Mo — A correspondent at St. Louis, under date Feb. 9, writes as follows:—"We last night met in Commandery, conferred the Red Cross degree on two and had a large attendance, the best since the organization of the body. Our prospects are brightening, and we look for yet more auspicious days for the Fraternity here. Our Lodges are all doing well, without any exception, and the Chapters have all the work they can do. The material brought up for the temple is such as is required for a durable and finished superstructure. I feel confident we can turn out as many respectable Masons as any other city in the great West.

"Our venerable Brother Joseph Foster is well, though in full bloom for the end of all the living. We cannot hope to enjoy the happiness of having him with us many years more." B.

Out of the Frying Pan into the Fire.—We learn from what we conceive to be good authority, that the so called Raymond Council at Boston, which consisted of those who were excluded the Supreme Council 33d for the Northern Jurisdiction of the United States, aided by a few elevated by the heads of that association after their exclusion, have from inability to sustain themselves, dissolved their so called Council, and united their fortunes with the so called Council formed by the late H. C. Atwood. Truly this is jumping from the frying pan into the fire; but a Supreme Council without subordinates was as badly off, as a Church without a people. Heigh ho!

It is not more than a mannikin marriage; not half so exciting as that between Tom Thumb and Lavinia Warren, the redoubtable dwarfs, and will probably be as fruitful in results. Heigh ho.—*N. Y. Courier.*

Masonic Rules. Never fail to exercise your rights as a member of your Lodge, and vote upon every application.

Never let it be known, either directly or indirectly, how you vote upon an application for the mysteries of the Order.

THE
FREEMASONS'
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GOOD MASON—GOOD SOLDIER.

"As a military man, (writes the well known Lord Combermere,) I can say, and I speak from experience, that I have known many soldiers who were Masons; and I *never knew a good Mason who was a bad soldier*." Such testimony as this is very valuable, when the source from which it emanates is considered. Lord Combermere was no carpet-soldier, but won his way upward in the British service in the Peninsular war, until he attained the elevated rank of Field-Marshal in that army, of which Wellington was Commander-in-Chief; and, after a life of active and honorable service, was rewarded with the gift of two of the most responsible military offices in the gift of the Crown—offices which had been previously held by his illustrious Chief—namely, the Colonelship of the First Life-Guards, and the Constableship of the Tower of London. Lord Combermere has been no less distinguished as an upright and generous man and good Mason, than as a brave and accomplished soldier. Many instances of his benevolence and generosity have been made public, and when it is said that, for a period of many years, he proved himself the friend of the widows and orphans of Military and Masonic Brethren, we feel that no higher testimony can be bourne to his character, except this be added as a corallary, that he was never known to break his word: a promise once given by him, directly, or by implication, was ever most sacredly kept. His position, both as a Mason and as a Military Commander, afforded him unusual facilities for forming a correct judgment on the subject, on which the opinion quoted by us was expressed, and therefore we repeat, that in every point of view, that opinion deserves the most respectful consideration. It is, however, only the confirmation from practical observation of what *a priori* reasoning would lead any candid and impartial mind to expect: and were candor and impartiality the rule, rather than the exception, in this jarring, jealous world of ours, there would be little need for us to enlarge upon the subject. But alas! that happy condition of affairs is not yet to be found on this side of Eutopia, or of—Heaven. Misrepresentation and malice will still, as of old, endeavor to darken and deface the brightest and most beautiful of human characters, and human institutions. So much so, indeed, that, as a general rule, the purer, better, and more elevated a man, or a cause may be, the more fiercely assailed is it sure to be by the envenomed shafts of envy and detraction; thus verifying the proverbial metaphor of the Roman poet—

"Sæpius ventis agitatur ingens
Pinus; et celsæ graviore casu
Decidunt turres; *feriuntque summos*
Fulgura montes."

"The huge pine is shaken by the winds more frequently (than lowlier trees); and lofty structures fall to the ground with a heavier ruin; *and the lightnings strike the highest mountains.*"

It is only indeed the last part of the passage that properly applies to the case before us, for, however fierce and long-continued may be the attacks of evil upon "the good" and "the true," whether as embodied in an individual, or an institution, the "lofty structure" will not fall, but will be as that house that was built upon a rock, "and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock."

What, let us ask, are some of the most essential and vital requisites to the character of a "good Mason"? Are they not virtue, honor, truth, and, in a word, strict obedience to the calls of duty? And are not these also the characteristics of a "good Soldier"? Assuredly no one ever justly won for himself that honorable title, who was devoid of those qualities, or who failed constantly to exhibit proofs of their possession in his daily life and conduct. There is indeed one quality of prominent importance to the Mason, which might seem, at first sight, to be even incompatible with the profession of the Soldier. We refer, of course, to that Charity, or Brotherly Love, which forms the very corner-stone of the arch of Masonry. To the superficial observer it might seem almost absurd and paradoxical to expect the cultivation and exercise of this peaceful and divine virtue from the man whose very profession calls him to slay his fellow-man. And so it might be, were we to accept the great dramatist's description of a soldier as truthfully complete—

"And then, a Soldier,
Full of strange oaths and bearded like the pard,

Jealous in honor, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth."

The spirit of honorable ambition indicated, while exaggrated, in the two last lines, must indeed be present, for no man ever rose to distinction in any profession or path of life, whose heart was unstirred by that stimulus to all human exertion. But to the well-trained and rightly-thinking mind, the word "Soldier" calls up far other and higher associations. It is only another term for defender of Fatherland, guardian of liberty, protector of the weak and helpless, self-sacrificing exemplar of the noble and exalted principle of Duty. History (so called) indeed portrays in gaudy and attractive colors, as life-pictures of illustrious Soldiers, the career of an Alexander, conquering nation after nation, and at last oppressed with grief because no more were left for him to conquer,—of a Tamerlane, whose creed and guide of conduct were comprised in the haughty and emphatic words—"The earth ought to have but one Master, as there is only one God in Heaven: and what is the earth, with all its inhabitants, for the ambition of a great Prince?" and whose career was marked out by a terrible array of cities taken and destroyed; of thousands and tens of thousands of his fellow-beings slaughtered for the gratification of his ambition, and, most dreadful of all monuments of victory, of lofty pyramids formed of the grim and ghastly skulls of the victims of his sword! The model-soldier of world-conquering Rome was he, the best index to whose whole character and career may be found in these words, apparently of mild significance, so often uttered by him in warning to his Gallic foes—"in hostium numero se habiturum"—"that he would reckon them in the number of public enemies"—if they refused to submit. A terrible explanation of the full meaning of these words was more than once given, when, after continued resistance, all the inhabitants of a besieged city were ruthlessly put to the sword. On one occasion more than sixty thousand persons were thus put to death by Julius Cæsar, and recent investigations in France have discovered, on the sites of those ancient cities, buried heaps of human bones as vast as the skull-pyramids of Tamerlane! Or to descend to later times, many will doubtless select as the beau-ideal of the Soldier, the great Corsican General, Consul, Emperor of France, whose meteoric career imparted a lurid glare to the whole atmosphere of Europe for a quarter of a century. "Every inch a soldier" Napoleon indeed showed himself to be in all the requisites for gaining victory. The proofs were given by him, with convincing power, in his first great achievement of rescuing the Directory from the attack of the insurgents in Paris in 1795—in the measures taken by him on assuming command of the army of Italy, which he found in the most miserable condition, perched on the shining summits of the Maritime Alps, without discipline, without food, almost in want of every thing. His proclamation to this disorganized army could have emanated from none other than a Soldier—"Famine, cold and misery are the school of great soldiers. Here, on the plains of Italy, you will conquer *them*, and then you will find comfort, and riches, and glory." And how well he fulfilled his promise, by sweeping in one resistless course of victory, over the rich and fertile plains of Italy,—Milan, Mantua, the Bridge of Lodi, the Pass of Tagliamonto, forming, as it were, *then* in great achievement, and to all after times, in historic records, the great mile-stones of his march of conquest—all this, as well as his subsequent career, is too well known to need recapitulation. Napoleon Buonaparte was not only a great soldier, but in one sense, pre-eminently *the* Soldier—conqueror of modern times. And yet we have no hesitation in denying to him the title of "*good* Soldier." It was *not* duty, it was *not* patriotism, it was *not* love of liberty and hatred of oppression, that unsheathed his sword, and nerved his arm, and stimulated his intellect to the attainment of victory: but a selfish, and therefore wicked, ambition. The title of "good" can never be associated with the "glory" won in such a cause, or from such motives.

And here we are naturally led to consider briefly what we may term the justification of the profession of arms. There are many worthy and amiable persons in the world, besides the society of Friends, who hold all war to be no less wicked than foolish, and, as a necessary corollary, regard the soldier as little different from a hired assassin. The Peace Congress, at which certain Deputies from this country, whose names have been very prominent in our recent political history, were present, was the culmination of the Universal-Peace-Arbitration Theory, that was to banish wicked war from this afflicted world of ours, and restore the reign of justice, peace and virtue upon earth. At Paris first, and then at London, in 1849—afterwards at Frankfort-on-the-Maine, and then at Birmingham, Manchester, and Edinburgh, in 1853—it was incontrovertibly proved that war was very wicked and quite useless, and the enthusiastic members of the Congress separated in the happy belief that their labors had helped to bring back the world's golden-age—a veritable millenium of Politics: "Peace on earth, good will to man"! But alas! how short the dream, and how frightfully dispelled, let the buried bones of the tens of thousands that lie rotting beneath the plain of Alma, and the pass of Balaclava, and the field of Inkerman—and of the still vaster numbers mown down in mutual destruction, more recently by French and Austrian cannon, in that fierce struggle, which ended with the wholesale slaughter of Solferino—and, (most mournful of all, to us!) of the myriads of our own Brothers and fellow countrymen, that have already fallen in the unnatural Rebellion, by which our own beloved country, is even now consumed and cursed—in mighty tones attest! Humanity is full of strange phenomena, which poor, weak, human reason tries in vain, and has tried in vain, through revolving ages, from the time of Pythagoras, and Plato, and Aristotle, and Confucius, down to those of Locke and Hobbes, and Rousseau, and Hegel and Kant and Liebnitz, to fathom and explain. "Among the many wonderful phenomena (observes an able living writer) of human history, war holds a prominent, if not the most prominent place. In the web of human destiny, it has marked itself, by a deep and continuous strain of red: it has directed every national development, it has called forth every human emotion, it has entered into the composition of every language. It is withal a phenomenon, whose meaning is extremely difficult to read, and of which, we must make bold to say, the readings have been extremely unsatisfactory."

"To discern that War is essentially an evil, demands no singular amount, and no extraordinary exercise, of penetration. The fair Earth, that smiles daily to the Sun, decked in flowery garlands by the hand of Summer, might surely serve a nobler end than to be the dwelling place of self-exterminating beings. The lordly rivers, wandering through stately champaigns, and, like beneficent Queens, scattering rich bounties around them, were surely not designed to be reddened and thickened by the gore of brother-men! The mountains, that rise so grandly to meet the glance of morn, were surely not set there to flash back that glance from the bristling line of steel. The soft, luxuriant plains of Ceres and Flora, were surely destined finally to some higher object, than to be the battle-fields of Bellona and Mars. War, it must be allowed, is a relic of Chaos and old Night. But let us not imagine that this is the *whole* truth concerning it. Its source leads us back to the unfathomable mysteries, but its history is not wholly inexplicable, and its actings are not by any means simply malign. *Let it be granted that human history* (the *Italics* are our own) *bears unquestionably evidence of some fearful taint, of some fatal curse; let it be recognized that the path of the generation has been over a burning marl, that would not become the pavement of Heaven, and War becomes explicable.* It has not been all in vain that the generations have ever marched to battle-music. The Car of *Civilization* has dripped with blood—those throes and throbbings, which mark every new birth of society, have been Wars." And, in reference to the Wars of the great French Revolution, the same writer has these apposite remarks, which may not be devoid of significance and warning to us at the present time, for too many among us, we fear, fail to recognize the Divine Power and Agency in the dread ordeal through which our Country and its glorious institutions—glorious, if left pure and unsullied by the folly and wickedness of man—are now passing.

"The great event, which has given tone and color to the history of our time, and without a knowledge of which it is impossible to understand the nineteenth century, is the first French Revolution. It was the great awakening of the European Intellect, and, as every other such awakening, it was followed by wars!

For all the past of Time reveals
A bridal dawn of thunder-peals,
Wherever Thought hath wedded Fact."

We venture the assertion that the character of these wars has been very widely misconceived. Mr. Carlyle, alluding to them, and to Pitt, as one of their chief movers, exclaims:—"The result of all which, what was it? Elderly men can remember the tar-barrels burnt for success and thrice immortal victory in the business, and yet what result had we? The French Revolution, a fact decreed in the Eternal Councils, could not be put down so." We shall not stay to ask how it came that the "Eternal Councils" ceased to act when Pitt came upon the stage, and allowed that singular puppet to cut the threads of Destiny, and play his part in independence of them. We shall merely remark that, to our thinking, the Eternal Councils, or, as we shall prefer saying, the hand of the Christian God was as manifest in the Wars, as in the Revolution. The time was not yet come for Democracy in France; it was destined that the fire, which threatened to gird the world, should, for the time, be quenched, and Nature did not grudge a deep deluge of blood for the purpose. Were there no other end attained by these wars than to prove, in the groans and thunder of battle, that it was not the doctrine of Voltaire that was to renovate the world—that the light, in which the nations were to rejoice, was not to shine from the saloons of philosophism—it were enough to demonstrate their supervision and direction by the Eye of Providence. To use a figure suggested by Shakspeare, the tree of humanity had to be lanced, and lanced fearfully, at least once more, "ere it reached its final glory and beauty."

The Bible alone, and not any system of human philosophy and speculation, affords the true clue to this sad mystery of humanity, and at the same time shows how the career of the "*good* soldier" is perfectly reconcilable with the character of the good man, "good Mason," and good Christian. So long as *evil* prevails on earth and uses War as its instrument for assaulting *good*, so must all good patriots and good men be prepared to resist it even to the death, and so long will the profession of the "*good* soldier" be an honorable and a glorious one. War, unsanctified by these higher and holier motives, must ever be regarded as

"Toil and trouble,
Honor, but an empty bubble,
Never ending, still beginning,
Fighting still, and still destroying."

We have only to turn our eyes from those famous soldiers of Ambition, who trod their blood-stained path to victory across the desolated fields and cannon-crushed cities, and mangled, mutilated corpse-mounds of Europe and of Asia, to ONE, whose bright and pure example should *now, more than ever, be steadily kept in view by every loyal American*—in the words of the memorable Resolutions of 1799—"To the memory of the Man, first in war, first in peace," and first in the hearts of his fellow-citizens—of the Man, let us add, who was pre-eminently a "*good* Soldier" and a "*good* Mason"—to understand how easily and entirely the two characters are not only reconcilable and compatible, but are calculated to reflect reciprocal light and illustration upon each other.

To our Brethren in the Army—to all our Brethren—sons of our common country—to all our fellow-citizens, of every age and class, we would earnestly commend the thoughts suggested by Lord Combermere's remark, and even more powerfully, by the great life example of *him*, the *Father* of *American Freedom*, who was no less illustrious as a "good Soldier" than as a "good Mason."

THE SACRED NUMBER "THREE."

THE late Bro. John Henry Bernhard Draseke, Protestant Bishop of Madgeburg, and Master of the Lodge "Olive Branch," at Bremen, in one of his addresses, thus alludes to the sacred number Three: "In the whole of Nature, in all the manifestations of its vitality, in all the wonders of its glory and majesty, in every portion of its vast laboratory, presides and governs and reigns, pre-eminent in its power, the mysterious 'three.' It is the mistress of all the harmonies of the universe. It is expressive of the relation of the Almighty Architect to His creation. It dwells in the existence of man, ever and incessantly repeating itself, as Body, Soul, Spirit; as Thought, Perception, Will; as the Past, Present, Future; as Faith, Hope, Love. As a Mason also, man is ever surrounded by its irresistible magic, and the sacred number meets his view at every step of his progress. Does he consider what is pre-supposed by the building on which he is engaged? He will perceive it in the Power, the Plan, the Execution. Does he ask what will be the appearance of the edifice? He beholds it conducted by Wisdom, supported in Strength, and adorned by Beauty. Does he reflect on the object for which this spiritual temple is erected on earth? The mystic triad again greets him—Peace of Mind, Welfare of Mankind, Glory to God."

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. JOHN FITZHENRY TOWNSEND, LL. D., Dep. Grand Master of Ireland:

LECTURE II.

WE have seen that, according to our usage in this country, a candidate for Masonry is to be proposed, verbally, in open Lodge; the same is the rule in England; but the English Constitutions are more stringent than ours; for they require, as a matter of necessity, what I suggested to you in my last lecture as a matter of expediency, and declare, "that no person shall be made a Mason without a regular proposition at one Lodge, and a ballot at the next *regular* Lodge; which shall not take place unless his name, addition or profession, and place of abode, shall have been sent to all the members, in the summons." In addition to this it is required that the candidate shall sign a declaration, that he offers himself freely and voluntarily; but that may be done at any time prior to his Initiation, as I shall hereafter more particularly notice, and is not necessarily done before he is proposed.

In the United States of America a verbal proposition is deemed insufficient. There (at least in some States, for I do not profess to know the peculiar practice of each) the candidate is not merely proposed and seconded; but he must first apply to the Lodge nearest his residence by a Petition, in writing, signed by himself, stating his name, residence, age, and occupation, and recommended by two members of the Lodge, who subscribe their names to it accordingly. The petition, together with the initiation fee, (which is returned if the petition be rejected), is then lodged with the Secretary, to be by him laid before the Lodge at the next *regular* meeting. Nearly all the Grand Lodges of America have incorporated in their Constitutions a regulation to the foregoing effect.

The Petition can be read to the Lodge only at a regular meeting; and it is held that when once presented, or, at all events, when once read, it becomes the property of the Lodge, and cannot be withdrawn. This seems rather severe; but such is the rule; for they hold that the Lodge is then bound to proceed to a decision on the fitness or unfitness of the candidate; and, to use the Masonic phrase, to ascertain "whether the material is to be accepted or rejected." When read, the Petition is referred to a Committee of three members of the Lodge, who enquire about it and make their report to the next regular meeting of the Lodge.

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I think we may draw some useful suggestions from this practice. It is sometimes thought that in our Society, as in some others, a man should not be informed of his being proposed until he has been admitted; and such is the rule in the high grades of Masonry.* But it is flatly contrary to the spirit and principle of the Institution, in the Blue degrees, to propose any man except at his own request. The old formularies of the ritual, which, though often overlooked, contain the forms of our distinctive peculiarities, are conclusive upon that head. Every man, be he prince or peasant, who seeks admission amongst us is supposed to seek it as a favor, and professes his doing so to be his own spontaneous act. We have, plainly, no right to propose any one, save with his own assent, *nor to solicit that assent in any way whatever*. If I propose my friend without his knowledge, and then ask him to join my Lodge after he has been accepted, a feeling of delicacy, or shame,—and what motives can be more cogent in honorable and sensitive natures?—may induce him to come forward against his inclination; and yet his doing so is incompatible with that freedom which is the very essence of our social compact—which is, in fact, incorporated with the very name of our society. And, (to consider the question in a serious light,) how is such a state of things compatible with that solemn profession each of us must make, that his becoming a Mason is his own deliberate act? If I induce another thus to enter a Lodge with a lie in his right hand, is not the guilt rather mine than his?

And, as none should be coerced by force or importunity to enter into our solemn engagements, so none should be courted to do so. Our pretensions to the respect of intelligent men rest on far deeper foundation than the rank and social position of those who please to join us. We do not want to make Masonry the plaything of the higher classes. We do not want patrons, but pupils. Independence of spirit is the natural result of our principles. Servility is one of the failings our teaching, if listened to, would cure and remove. Of these principles, and of that teaching we make no secret; therefore each man can judge for himself, whether he will adopt them or not.

Now it is plain that where a petition must be presented in the first instance, and verified by the actual signature of the candidate, he cannot be surprised or cajoled into joining our society, nor come among us fancying that it is not himself, but the Lodge which receives a favor. Another advantage of the American plan is, that it provides for the payment of the fees without the necessity of demanding them from the candidate immediately after his initiation;—a practice which not only causes a disagreeable change in the solemn impressions that the ceremony is calculated to produce, but gives rather a mercenary air to the transaction in its sequel. And (although the remark may savour a little of professional experience), I will venture to add, that the payment of the fees beforehand entirely removes any possibility of difficulty in collecting them afterward.

The regulations of the Grand Lodge of England require that every candidate must, before his initiation, subscribe his name at full length to a declaration that he, being a free man, and of the full age of twentyone years, declares, that unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry; that he is prompted by a favorable opinion conceived of the Institution, and by a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Craft. As this must be signed by the applicant, any person who cannot write *is ineligible* to be admitted. A rule to the same effect is to be found in the old edition of our Book of Constitutions, and has been continued in the present edition; though it may be thought incredible that, in these days, any one should be proposed who had not attained that humble degree of literary proficiency. The ancient charges are silent on the subject. One of your best conducted and most flour-

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*Not so in this country.—*Ed. Mag.*

ishing Lodges in this city, No. 143, has adopted the English rule, and requires a similar declaration from each candidate before his initiation. These declarations are printed, and the candidate signs one in a book, where they all remain recorded. He is also required to sign the declaration of his willingness to conform to and observe the rules of the Lodge. Although all that is, so far, right, I do not think it has all the merit or advantage of the American system; for the candidate is not, in general, required to sign until he has been balloted for and admitted, and has actually attended for initiation; which may, in some cases, be rather too late.

But although I should, for my part, be glad to see the American custom introduced among us, and although I think the practice adopted by Lodge 143 ought to be universal, I do not desire that the Grand Lodge should interpose, at present, to enforce the observance of either. We have had so much legislating for the Order of late—all well meant, and some of it very well directed—that our Constitution Book bids fair to become much more than a collection of plain intelligible rules; and the construction of it will soon, I fear, be work for the Jurist rather than the Mason. If we go on adding one arbitrary rule to another, making new laws to construe old ones, and newer to construe the construction, we shall not only find the result to be an endless complication, but we shall, I fear, find that our code will become too oppressive and vexatious. Besides, we may rest assured that no rule would be generally observed which had not its foundation in the requirements of the society. I believe that is the true philosophy of legislation, as applicable to a Lodge as to an Empire, whatever difficulty may be in its practical application.

Many rules have been introduced in order to teach ignorant Masons their duty, and the proper practice of Masonry. But whatever the Lodge of Instruction may effect in that way, and I hope it will effect a great deal, Constitution Books can do very little. There is, said the old philosopher, no royal road to mathematical learning; and I assure you there is none to Masonic knowledge. The path to it is only accessible to intelligence, labor and perseverance, things which cannot be hooked upon a man's coat like a medal, or tied round his middle with a string. We have a copious source of sound principles in the Ancient Charges, and the more we leave to the discretion of our Brethren in carrying them into practice the better, when once we have laid down the rules which the change of times and the present condition of the society have rendered necessary to be added to that simple and comprehensive code, of which I intend to speak more fully on a future occasion.

I hope this disquisition on the preliminary part of my subject may not be altogether unprofitable. It would be of little use to be great proficients in the ritual of the Order, which many can gabble by rote with facility enough, and to neglect the examination of its defects as well as of its merits—of the means of purifying it from ignorance and vice, and rendering it, what I think it might be made, a source of real utility to ourselves and our fellow men. Therefore, in asking you to accompany me through these Lectures, I do not invite you to hurry along, as travellers in a strange country strive to reach their journey's end; I rather invite you to stroll leisurely through a well known neighborhood, recognising what

is familiar, observing what is remarkable, admiring what is good, yet noting what affords room for improvement. Here may be a pleasant prospect—there a picturesque spot—here a historic monument or venerable ruin—there a disfiguring waste or unhealthy swamp. But it is not only the great objects of Nature, or chief works of Art, that afford matter for pleasant and useful observation; nor is it necessary to travel far or fast for a little healthful recreation; the very fields and hedges—the common and the quarry, abound with objects to please and to instruct the observing eye and intelligent mind. And in these humble rambles, in which I am favored with your company and attention, I trust we shall ultimately find that we have not thus communed together quite in vain, even should our conversation flag a little, as familiar conversation is apt to do.

THE PILLARS OF SOLOMON'S TEMPLE.

AT the entrance of the Temple of Solomon stood, as we learn from 1 Kings vii. 13—22, two pillars, of which one bore the name Jachin, the other Boas. Unfortunately we know nothing positive about these pillars.

In the first place, the commentators on the Bible do not even agree as to where they stood. It is not known whether they were attached to the outside of the facade of the porch of the temple with their upper end free, or whether they served to support a part of the roof of the porch with their chapiters. We also know nothing certain as to the form and construction of these pillars.

Dr. Thenius, of Dresden, is of the opinion that these pillars, which we know were of molten metal and internally hollow, were cast in several pieces, the number of which cannot well be ascertained, but was possibly three.

Other commentators believe them to have been cast entire.

These pillars were hollow, 18 cubits high, and measured in circumference probably where widest, 12 cubits; so that they were not quite 4 cubits in diameter, and their sides were similar to the molten sea, a handbreadth in thickness. They were most probably smooth, but bore, according to Thenius, on their upper part, in cuneiform or arrow-headed characters, and in relief, on the right hand pillar, *Jachin*, on the left, *Boas*.

We must bear in mind that that was the right pillar which was on the right-hand side of the person *entering* the porch, the left pillar that on his left hand. According to the custom of the Hebrews, who read from right to left, these were also connected, and were read *Jachin Boas*.

The meaning of the word Jakin (according to the old pronunciation), or Jachin, as it is now read, is as follows:—According to the usual system of interpretation, we must add mentally, *Jehovah,—the Lord*. The word itself is the third person of the futurum of the so-called hiphil form of the Hebrew root *coun*, to stand upright. The hiphil, which characterizes *the act of causing or letting*, signifies, therefore, "*He (the Lord) shall cause to stand upright, shall establish.*" The sense of the word is twofold. Either we may read "The Lord shall or may cause to stand upright these pillars, and with them the temple"—consequently a wish for the building itself;—or figuratively, we may read the wish and comforting hope that "as these pillars shall or may stand upright and be established, so the Lord establish thee, O people Israel."

Subsequently the word *Jachin* became a personal name.

Almost greater difficulties accompany the interpretation of the word on the left pillar, *Boas*.

Some interpret the word as if it were composed of Hebrew words, meaning *in eo robur, firmitas*.

The two words read in conjunction would therefore mean, "The Lord will establish; the power to do so is in Him." We find Boas applied as a personal name in Ruth.

Fuerst, on the other hand, and we think rightly, deduces the word from the segolative form of the Arabic root *Baas*. This root does not signify, primarily, *moveability*, as Baer asserts, but first of all *to split, to divide, to separate;* and further, *to be bold, to be brave*. The word Boas would therefore indicate a property or attribute, as *Courage, Strength, Victory*. Fuerst applies it to Jehovah, and thinks we must read, "Jehovah will establish, Jehovah is Victory, Strength, Power."*

I cannot pretend to bring forward any important opinion in opposition to that of the commentators, but still I think that another reading is possible. It is not necessary to apply the second word *Power, Courage, Strength*, especially to Jehovah, but simply both the words in conjunction; thus, the first as a word of hope and promise, the second as a word of advice or warning addressed to the people. Thus we could read—"Jehovah shall establish, will let you, my people and the temple stand upright—Courage, strength, my people."

A similar obscurity exists also as to the chapiters *(Kotharoth*, also *Zebeth)* of the pillars.

Thenius believes, and we think correctly, that these chapiters were globular, as the word *Sabib* (round about) is added to them. They measured five cubits in length. According to Thenius, they were cast in two pieces; the *Gullah*, a turban-shaped, bulging base, and the crown, also specially called *Kotharoth*, and both these pieces were joined to each other, as well as the lower edge of the *Gullah* to the upper edge of the pillar, by two rows of one hundred pomegranates *(Rimonim)* each, which pomegranates were nothing else but the caps, or coverings to conceal the pins or nails which united the different parts.

On the lower part of the *Gullah*, in addition to the *Rimonim*, were various other ornaments, such as the *Sebakin, Sebakoth*, or *Sharsheroth*, generally interpreted as *wreaths of chainwork and nets of checkerwork*. The most probable nature of these is, that they covered other points of attachment, which ran diagonally from the upper to the lower row of *Rimonim*, and again from the lower to the upper row, and thus formed festoons, or chains, which, hanging from top to bottom, formed sharp acute angles. As to the uppermost part of the chapiter (the *Kotharoth* especially so-called), nothing is known, except that it bore the *Shushan*,* which evidently represented the sacred flower of the Hebrews. Thenius himself considers that the whole chapiter—the *Gullah* and the *Kotharoth* together—was a representation of this sacred flower.

BROTHERS IN UNITY—RE-UNION.

AIR—"*Sparkling and Bright.*"

MINGLE we here, old Brothers dear,
The true—the happy hearted,
To dream of the prime of that early time,
When we were yet unparted.

CHORUS: Then Brothers shout the chorus out
In glad and grateful greeting.
Bis. As we used to do when the bright hours flew,
And we heeded not their fleeting.

Richer than gold are those memories old,
That thrill our souls with pleasure,
For rust nor stealth can waste the wealth
Of love's eternal treasure.
CHORUS.—*Bis.*

A nod and a smile for a little while,
As friends we give to others,
But the quivering lip and the good old grip
Proclaim that *we* are BROTHERS.
CHORUS.—*Bis.*

Full many a name well known to fame,
Were Brothers here before us,
And the blue old flag which our fathers had,
Still floats in triumph o'er us.
CHORUS.—*Bis.*

Now side by side, in joy and pride,
As Brothers tried and truthful,
Around the shrine of 'auld lang syne.'
Once more let all be youthful.
CHORUS.—*Bis.*

And when life's ray shall fade away,
To evening's gentle warning,
'Twill still point back on manhood's track,
To a spot where all was morning.
CHORUS.—*Bis.*—*Anon.*

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*That *as* is correctly interpreted *Strength* is proved by Exodus xv. 2. "The Lord (*Jah*) is my *strength* and song, and He is become my salvation." Therefore *Boas* equals "In Him is strength or power."

*What is the flower designated by the word *Shushan?* Three distinct opinions have obtained among commentators. The first translate it *Lilies*,—others take it to be the *Lotus*—the last consider it to be the *Rose*. The latter is probably the true translation.

“COWANS.”

THE etymology and definition of the term “ Cowan” have long been a subject of discussion among Masonic authors. In Prichard’s Masonry dissected, the word is used as signifying an eavesdroppper, a listener, one who is not a Mason. Another interpretation is, that it is a slang term used among Freemasons, meaning any one who is opposed to them, and is said to be derived from the word “ *Chouan*,” a French term applied to the Royalists during the French revolution, and according to Alex. Dumas, derived from the word *chat-huant* (a screech owl). But the Masonic appellation *Cowan*, has existed for a much longer period than that alluded to, the French revolution only breaking out in 1792.

☞Mackey derives the term from the Greek *kuon*, a dog,—the unbaptized profane, in the early ages of the Christian church being called “ *dogs*,” a term probably suggested by such passages of Scripture as Matt. 7, 6—“ Give not that which is holy unto the *dogs*;” and Philip. 3, 2, “ Beware of *dogs*, etc.,” and hence he supposes that the term was borrowed by the Freemasons, and in the course of time corrupted into *Cowan*. Dr. Oliver says that “ From the affair of Jephtha, an Ephraimite was termed a *Cowan*. In Egypt, *Cohen* was the title of a priest or prince and a term of honor. Bryant, speaking of the Harpies, says they were priests of the sun; and as *Cohen* was the name of a dog, as well as a priest, they are termed by Appollonius, ‘ the dogs of love.’ ”

The word *Cowan* is not to be found in any of the Encyclopedias, nor in the Dictionaries of Ash, Bailey, Bayle, Barclay, Boag, Halliwell, Lemon, Nares, Ogilvie, Richardson, Sheridan, Todd, Johnson, Webster, or Wright, but in the “ Dictionary of modern slang, London, 1859” we find :

> “ COWAN, a sneak, an inquisitive or prying person. Masonic term. Greek, kuon, a dog.

The word appears, however, to have been used in a Masonic sense, at a very early day, for in the “ *Statutis and Ordinancers, to obseruit be all the Maister Maissounis*” in Scotland, prepared by William Schaw “ Maister of wark” in 1568, as quoted by Laurie, the following passage occurs :

> “ Item. That na Maister or Fallow-of-Craft ressave ony *Cowanis* to wirk in his societie or cumpanye nor send nane of his servants to wirk with *Cowanis* under the paine of twentie pundis so often as any persone offendis heirintill.”

In the ancient constitutions (Lansdowne MS.) is the following article :

> “ Thirteenthly, also that a Master or Fellew make not a moulde stone square nor rule to no *Lowen* nor sett no *Lowen* work within the Lodge nor without to no moulde stone.” (This, no doubt, is an error, and should be *Cowan*.)

And in the Fifth Ancient Charge, (Constitutions of 1738) we find :

> “ But Free and Accepted Masons shall not allow *Cowans* to work with them, nor shall they be employed by *Cowans*, without an urgent necessity : and even in that case they must not teach *Cowans* but must have a separate communication. No laborer shall be employed in the proper work of Freemasons.”

It will readily be perceived that these extracts positively refer to an *operative* *class* called *Cowans*, and as many other matters connected with the handicraft of Masons, have been symbolized by us, so we have evidently treated the *Cowans*.

The original meaning of the word will be found by a reference to John Jamieson’s “ Etymological Dictionary of the Scottish Language, 2 vols, folio, Edinburgh, 1808,” where we find :

> “ COWAN, *s.* 1. A term of contempt applied to one who does the work of a Mason, but has not been regularly bred. (Scottish.)
>
> 2. Also used to denote one who builds dry walls, otherwise denominated a dry-diker. (Scottish.)”

P. Morven, in his “ Argyleshire Statistical Account, vol. x., p. 297,” has the following :

> “ A boat carpenter, joiner, *Cowan*, (a builder of stone without mortar,) gets 1s. at the minimum and good maintenance ;” and

P. Halkirk, in his “ Caithness-shire Statistical Account, vol. xix., p. 24,” uses the expression “ *Cowans*, Masons who build dry stone dykes or walls.” Jamieson says that the term is evidently Gothic, that it was imported by the Franks, and is derived from *kufw-a*, to keep secret, to suppress, to insult, to taunt, etc.

The meaning of the Scottish word *Cowan* is here evident, and the stringent law ordering no Master or fellow to work in company with, or teach cowans, was made for the purpose of guarding their art, from the ordinary rough-masons, or uninitiated; the Stone-masons or Freemasons always considering their art as far superior to that of the former class.

Sir Walter Scott, in Rob Roy, puts the word into the mouth of a Gael, when he makes Allan Inverach say : “ She does not value a Cawmil, (Campbell), mair as a *Cowan*, and you may tell McCallum More, (the Duke of Argyle,) that Allan Inverach said sae.” And as explaining the sense of “ *Cowan*,” he makes Major Galbraith reply : “ There ne’er was *treason* in Scotland but a Cawmil was at the bottom of it.” This sense of the word *Cowan* is not at all inconsistent with its use by the Ancient Freemasons of Scotland, apart from the definition of Jamieson.

In soms parts of Scotland, even at this day, *Cowan* is a term of ridicule and reproach used toward a man who does not quite understand his business, especially among working masons, when any of their number has not served an apprenticeship to the trade.

In the Book of Constitutions of 1738 we meet with the following passage : “ Assembly and feast on Monday, 24 June, 1723. The Committee appointed to keep out *Cowans* came early, and the Stewards to receive the tickets and direct the servants ;” and in the

> “ 8th New Regulation of 25 April, 1723. Every Brother concerned in making Masons clandestinely shall not be allowed to visit any Lodge till he has made due submission, even though the Brothers so made may be allowed.”

There are other similar Regulations affecting Clandestine Masons, pretenders ; and extraneous Brethren.

In the 5th Ancient Charge, (1738) above quoted, the word *Cowan* occurs three times; but in the corresponding charge of the 1st Edition of 1723 the word is rendered "*unaccepted Mason.*"

From all these foregoing extracts it would appear that the true Masonic signification of the word *Cowan* is a clandestine Mason —" one who does the work of a Mason, but has not been *regularly* bred."—*Anon.*

LEGEND OF STRASBURG CATHEDRAL.

THERE is a quaint old tradition, which comes down to us from ancient times, tottering under its load of age, and replete with the superstitions of the past. On the borders of Alsatia, there lies a great city, dating its foundation far back, to the old Roman days, and rich in those architectural relics of the olden time which are ever so dear to the antiquary.

"Quaint offspring of centurial years, the town of Strasburg stands:
Rich in the lore of a mighty past, in legend and in story.
Rich in high hearted, honest sons, a country's truest glory.
Rich in its old Cathedral Church, with clustering ivy spread,
The Santa Croce of the land, where sleep her noble dead."

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the old Cathedrul tower, that the spirits of the stone masons, by whose hands the sacred pile was erected, arise from the tomb and once more revisit the scene of their former labors. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white-gleaming marble floor, checkered with ghostly shadows that stream from pictured oriels, past the stone carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like, night-wandering shadows. Glad in their quaint old mediæval costume, the Masters with their compasses and rules, the Craftsmen with their plumbs, and squares and levels, the Apprentice lads with their heavy gavels, all silently greeting their companions, old and dear, with time honored salute and token as of yore. While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch and dying away amid the frozen music of the traceried roof,—forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave old Erwin himself, leading the way, while far above, up above the sculptured saints who look down upon the sleeping city, up where at the very summit of the feathery fairy-like spire the image of the Queen of Heaven stands, there floats a cold, white-robed, female form, the fair Sabina, old Erwin's well-beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lace-work of the noble spire, like the Genius of Masonry. With the first faint blush of dawn, the vision fades, the phantom shapes dissolve and the old Masons return to theirs epulchres, there to rest until the next St. John's eve shall summon them to earth.

"ARS QUATUOR CORONATORUM."

THUS is entitled the concluding portion of the "Ancient Poem" discovered by James Orchard Hallwell, in the British Museum, and published by him under the title of "The Early History of Freemasonry in England." The critical examination of this interesting document by Bro. George Kloss, has demonstrated the fact, that it dates from the early part of the 15th century, and that it is, beyond dispute, the most ancient English Masonic document yet discovered. That portion of the Poem to which we would now call especial attention, is as follows:—

"Pray we now to God almyght,
And to hys swete moder Mary bryght,
That we mowe keepe these artyculus here.
And these poyntes wel al y-fere,[1]
As dede these *holy martyres fowre*,
That yn thys craft were of gret honoure;
They were as gōde masonus as on erthe schul go.
Gravers and ymage-makers they were also,
For they were werkemen of the beste.
The emperour hade to hem gret luste;[2]
He wylned[3] of hem a ymage to make.
That mowth be worscheped for hys sake;
Suche marometys[4] he hade yn hys dawe,[5]
To turne the pepul from Crystus lawe,
But they were stedefast yn Crystes lay,[6]
And to here craft, withouten nay;
They loved wel God, and alle hys lore,
And weren yn hys serves ever more.
Trwe men they were yn that dawe,
And lyved wel y Goddus lawe;
They thought no mawmetys for to make,
For no good that they mygth take,
To levyn on that mawmetys for here God,
They nolde[7] do so, thawg he were wod;[8]
For they nolde not forsake here trw fay,[9]
An byleve on hys falsse lay,
The emperour let take hem sone anone,
And putte hem ynto a dep presone;
The sarre[10] he penest[11] hem yn that place,
The more yoye wes to hem of Cristus grace,
Thenne when he sye[12] no nother won,
To dethe he lette hem thenne gon;
Whose wol of here lyf yet more knowe,
By the bok he may hyt schowe,
In the *legend of sanctorum*,
The names of *quatuor coronatorum*;
Here fest[13] wol be, withoute nay,
After Alle Halwen[14] the eyght day."

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1. Together. 2. Liking. 3. Willed. 4. Idols. 5. Day. 6. Law. 7. Would not. 8. Mad. 9. Faith. 10. Sorer. 11. punished, pained. 12. Saw. 13. Feast. 14. All-Hallows.

The allusion here to the "quatuor coronatorum," or "holy martyres fowre," is one of the most conclusive proofs of the connection which existed between the Freemasons of England and the "*Steinmetzen*," or Stone-cutters of Germany; and shows that they both formed part of the same Fraternity, and sprang from one common source. In England, as well as Germany, the four holy crowned martyrs were esteemed as patron saints of the Fraternity of Masons.

Heideloff, the German architect, tells us in his "Bauhütte des Mittelalters," that many of the altars erected by the Mediæval Masons, were dedicated to their patron saints, the four holy crowned martyrs, (Die heiligen Vier Gekrönten,) whose names were Severus, Severianus, Carpophorus, and Victorinus,—all of whom were Christian Masons and Martyrs, who having refused to build a pagan temple, were, by command of the emperor Diocletian, or, as some say, Tiberius, cast into the river Tiber, where they perished.

Several of the Stone-Masons' Regulations of Germany, conclude with the words, "All these articles have been framed from the text of the ancient Constitutions which were made by the holy crowned martyrs, named Claudius, Christerius, and Significanus, to the praise and glory of the Holy Trinity and of Mary, the Queen of Heaven."

The names and number of the holy martyrs vary much in different documents; sometimes, as above, but three are mentioned; at other times we find four, and even five individuals alluded to, but always as the "Vier Gekrönten."

The Statutes of the Stone-masons of Strasburg, of 1459, commence with the following formula: "In the name of the Father, Son and Holy Ghost, and of the worthy mother Mary, and to the everlasting memory of her blessed servants the holy four crowned martyrs," &c.

The Regulations of 1462, begin as follows: "In the name of the Father, Son and Holy Ghost, in the name of the blessed Virgin Mary, and to the honor of the four crowned martyrs; we, masters of the work of the Stone-masons," &c.

In Wattenbach's "*Passio Sanctorum quatuor Coronatorum,*" Vienna, 1853, which is taken from a MS. in the Ducal Library at Coburg, it is related that these four Christian sculptors, preferred to suffer martyrdom rather than defile their mallets and chisels by carving a statue of Asclepius, the heathen Lord and Saviour, (*κυριος χαι σωτερ.*)

At Antwerp there formerly existed a "*Society of the Four Crowned Martyrs,*" (Claudius, Nycostratus, Symphorianus, and Castorius,) which consisted of Masons, slate-quarriers, paviers, and stuccoers or plasterers, an account of which will be found in the "Aurea Legenda," ed Gr sse, p, 739, and in the "Archives Philol." Louvain, vol. 1, p. 351, and vol. 2, p. 63.

Merzdorf, in his valuable work on "*The Medals of the Freemasons,*" mentions a copper medal, which probably emanated from the above Society. The obverse represents a hammer over two chisels crossed, and the inscription "DE. VIER. GHECROONDE. 1546. CASOTRIUM.," with a *hand*, the Mint-mark of Antwerp. On the reverse is a hammer, trowel and mould-board, with the inscription, "CLAVDIV. NYCOSTRATVN. SIMPHORIANVN. ✻."

Schauberg in his late work on the "Symbolism of Freemasonry," states that, "Meister-tafel," (Master's table,) at Basle, has on each of its sides, a representation of one of the four crowned martyrs, with a brief and pithy inscription, alluding to the symbolic meaning of the Compass, Square, Rule, and Level, as follows:—

1. "Cirkels Kunst und Gerechtigkeit
   Den on Gott niemand usleit."
2. "Das Winkelmas hat Kunst genug,
   Wenn man es brucht on Ortes Fug."
3. "Der Masstab hat Kunst mannigfalt,
   Wirt auch gebrucht von jung und alt."
4. "Die Wog ist gar hoch zu loben
   Sie zeigt an den rechten Kloben."

In the various Missals of the 15th century, no explanation is to be found of the Legend, although a special litany is laid down for the feast-day of the four martyrs, (8 November,) and this is especially the case in the "*Miisale Coloniense*, 1480." In the Breviaries, however, the Legend of the "Vier Gekrönten" is given with more or less detail. It is impossible at this day to decide with certainty which of these Breviaries is the original source from which this Legend has been taken by the others; but it is a remarkable fact, that the amplest details are always to be found in the Breviaries of those bishoprics, where at the time, great cathedrals were in process of erection, as at Spires, 1477, Utrecht, 1497, Wurzbury, 1480,—while in those of Basle and Constance, 1480, Salzburg, 1482, Lattich, 1492, and Erfurt, 1495, no mention is made of the Legend further than the mere alluson to the memory of the four martyrs.

Although in the Breviaries above mentioned the four martyrs are spoken of as *sculptors*, yet the continual recurrence of the expression "ars quadrataria, quadratacia, or quadraria," signifying of, or belonging to, a stone-cutter, has a direct reference to architecture, and to the Stone-masons' art, and designates them as in reality Masons, "Steinmetzen," or Stone-cutters.

This reminds us of a passage in Anderson's Book of Constitutions, 1723, viz: "Nor should it be forgot, that painters also, and *statuaries*, were always reckoned good Masons, as much as builders, stone-cutters, brick-layers, carpenters, joiners, upholders, or tent-makers, and a vast many other craftsmen that could be named, who perform according to Geometry and the rules of building," &c.

In the "Lives of the Saints, Nurnberg, 1475 and 1488," it is said of these Masons, that "the five understood well how to carve, paint, and mould images;" and in the "Passional, Zwoll, 1490,"—"These martyrs possessed all the arts of carving images." So also in the ancient Poem we have quoted—

"They were as gode *masonns* as on erthe schul go
Gravers and *ymage-makers* they were also."

The Legend as contained in the "*Breviarum secundum usum Romanum, Senet*, 1477," is as follows:—

"*In sanctorum martyrum quatuor coronatorum.*

ORATIO. *Præsta quos.* Grant, Oh God, that the glorious martyrs Claudius, Nichostratus, Symphorianus, Castorius and Simplicius, whom we acknowledge as steadfast in their faith, may intercede for us with thee.

Lectio I. *Cum perexisset.* It came to pass, that when the emperor Diocletian journied to Pannonia, in order that in his presence metals might be taken from the rocks, that when he had assembled together all the masters in metals, he found among them men endowed with great experience in the art; Claudius, Castorius, Symphorianus, and Nicostratus, who were marvellously learned in the art of cutting stone, (in arte quadrataria, quadratacia, 1518.) These men were secretly Christians, who observed the commands of God, and did all things which as sculptors they executed, in the name of the Lord Jesus Christ.

Lectio. II. *Ventum est autem, etc.* It came to pass, however, that one day, by command of the emperor Diocletian, the artificers were preparing to make a statue of the Sun-god, with his four horses, and all things thereunto belonging, the chariot and the horses, out of the Thasian stone.* At the same time, when all the artificers and philosophers were meditating thereupon, the former began to speak in dissenting terms.

Lectio III. *Et cum incidissent, etc.* And when they had found a great block of Thasian stone, they did not think it fit for the statue, according as the emperor Diocletian had commanded, and for many days thereafter a great contention arose between the artificers and the philosophers, (Masters of the work and native Masters, 1518.) However, on a certain day all the artificers, (six hundred and twentytwo in number,) and the five philosophers, assembled together in order to examine the structure of the stone and the veins thereof, and there arose a prodigious contention between the artificers and the philosophers.

Lectio IV. *Tunc ceperunt.* Then began the philosophers to dispute with Claudius, Symphorianus, and Simplicius, and said—Wherefore obey ye not, with your skill, the commands of the most devout emperor Diocletian, and fulfill not his desire? Claudius answered and said—Because we may not blaspheme our Creator and sin against him, because we may not be found guilty in his sight. Then said unto them the philosophers—Hence it seemeth that ye are Christians; and Castorious answered and said—Verily we are Christians.

Lectio V. *Tunc philosophi.* Then the philosophers chose other artificers and stone-cutters, (artifices quadratarios,) and caused them to make a statue of Asclepius out of the Proconnesian stone, which was brought unto the philosophers after thirtyone days. Thereupon the philosophers informed the emperor Diocletian that the statue of Asclepius was finished, and he straightways commanded that it should be brought before him that he might look upon it. When he beheld the statue, he marvelled much and said, Verily this is a testimony of the skill of those who have our approbation in the art of sculpture.

Lectio VI. *Philosophi dixerunt.* Then the philosophers said—Most sacred emperor, know that those whom your majesty has declared to be the most learned in the art of cutting stone, (arte quadrataria,) Claudius, Symphorianus, Nicostratus, Simplicius, and Castorius, are Christians, and by their magic words subject the human race. Diocletian said unto them—If they may not obey the commands of the law, and if the charges of your accusation be true, then may they suffer the penalty of offending against the gods, (sacrilegii.)

Lectio VII. *Tunc Diocletianus.* Then Diocletian, in consideration of their skill, commanded the tribune Lampadius, and said: If they will not offer sacrifices to the Sun-god, then take them and scourge them with stripes and scorpions. But if they will consent, then lead them to submission (duc eos ad mansuetudinem.) Five days afterwards Lampadius sat in judgment in that place, and commanded the herald to summon them before him, and showed them terrible things, and all sorts of instruments of martyrdom. When they had entered, he turned to them and said: Hearken unto me and avoid martyrdom, and be submissive and friendly (cari et amici) to the noble prince, and sacrifice to the Sun-god, for hereafter I may not speak unto you in gentle words.

Lectio VIII. *Respondit Claudius.* Claudius and his fellows answered with great confidence—This may the emperor Diocletian know, that verily we are Christians, and turn not aside from the worship of our God. Exasperated at this reply the tribune Lampadius commanded them to be stripped naked and scourged with scorpions, while the herald proclaimed, ‘Ye shall not contemn the commands of the prince.’ In that same hour, Lampadius was seized with an evil spirit; he was rent asunder with cramps, and died in his chair of judgment.

Lectio IX. *Hoc audiens uxor.* When his wife and household heard these things they ran to the philosophers with a great outcry, so that it came to the ears of Diocletian. And when he heard of the occurrence he said, ‘Make leaden coffins, put them alive into the same, and cast them into the river’! Thereupon Nicetius, a Senator, (togatus,) the coadjutor of Lampadius, did that which Diocletian had commanded. He caused leaden coffins to be made, put them alive therein, and ordered them to be cast into the river.”

Here ends the Legend in the Breviarum Romanum, 1477. The edition of 1474 agrees exactly with the above in Lectio I. to III., but varies slightly in the concluding portion. The translations of the Romish German Breviary, by Jacob Wog, Venice, 1518, likewise agrees with the above version, with the exception of the passages noted in our text, and concludes with the following additional paragraph:—

“When, however, the holy Cyril heard these things, being in prison, he was filled with grief because of the death of these saints, and departed thus from this world to the Lord.”

The Legend, as contained in the “*Breviarum Spirense*, 1478,” is as follows:—

“Lectio IV. Claudius, Castorius, Nicostratus and Simphorianus, *ingenious* artists in the art of cutting stone and sculpture, (mirifici quadrandi et sculpendi artifices,) being secretly Christians, obeyed the commands of God, and made all their work in the name of Christ. A certain Simplicius, who was also experienced in the same art, marvelled much at their skill and works, for they surpassed all the architects of the emperor, who were six hundred and twentytwo in number. He was himself still a pagan, and when he worked with them, his

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*Marble from the island of Thasos, near the mouth of the Danube; at that time highly prized for statuary, &c.

work succeeded not, but his iron tools broke daily. Therefore he said unto Claudius, I pray thee, sharpen my tools, so that they break not. Claudius took the tools into his hands and said, In the name of our Lord Jesus Christ, be this iron strong and proper for the work. From that hour, Simplicius finished everything that belonged to the ars quadrataria, with his iron tools, as did the others, and brought it to completion.

Lectio V. He then asked Symphorianus in what manner he had sharpened them, for the edge of his tools never broke, as had previously been the case. Symphorianus and Castorius answered and said, God who is the Creator and Lord of all things, has made his creation strong. Simplicius asked, Has not god Zeus done all this? Then answered Claudius and said, Repent, my brother, for you have blasphemed God who has created all things, and whom we acknowledge; but we do not acknowledge as God, him whom our hands have made. With these and words like unto them, they converted Simplicus to the faith of Christ; so that he, despising all the images of the gods, went with them to the bishop Cyril, of Antioch, who was then lying bound in prison, because of the name of Christ, and had for three years been tortured by many blows, in order to be baptized by him. When they were returned, and he had again resumed his work, they all worked together and made the sign of the cross in the name of Christ, while they worked. They were, however, accused by the philosophers of being Christians, because they would not make a statue of Asclepius, of marble, as the emperor had commanded. Wherupon, Diocletian, filled with rage, spoke, Make leaden coffins, and shut them up alive therein, and cast them into the river. But Nicodemus, a Christian, after fortytwo days raised the chests and the bodies and brought them to his house.

Lectio VI. The four crowned martyrs were so called, because their names were not known. For when Diocletian commanded that all should sacrifice to Asclepius, who was called the god of health, because he had been a good physician, these four refused, whereupon they were scourged to death with leaden scourges and their bodies cast into the streets to be devoured by dogs. So they laid five days and were then buried by St. Sebastian and the bishop Melchiades. Their names were afterwards revealed as follows—Severus, Severianus, Carpophorus, Victorianus; before which time, however, the holy Melchiades ordained that the anniversary of their martyrdom, should be kept on the same day with that of the holy Claudius, Nicostratus, Symphorianus, Castorius, and Simplicius, who were cast into the river in leaden coffins."

According to the "*Breviarum secundum consuetudinem domus Hospitalis Hierosolymitanus Sancti Johannis, Spiræ*, 1495," the bodies were raised, after five days and secretly interred in the *Via Lavitana*, by St. Sebastian.

In the "*Breviarum Ultrajectense, Venet.* 1497," we find the Legend much the same as in the Brev. Romanum, but considerably more briefly narrated. Lampadius executes the five martyrs and dies suddenly. Forty days afterwards, Nicodemus raises the coffins and buries them in his house. Then follows:—

"Lectio II. Eleven months afterwards Diocletian ordered a temple to be erected to Asclepius, in the Thermis Trajani, and a statue of the god, to be made of Proconnesian stone. As all the people were commanded to sacrifice, there were present several tribunes (cornicularii.) When their opposition was made known to the emperor Diocletian, he ordered them to be slain with leaden scourges, before the statue of the god. After they had been scourged for a long time, they gave up the ghost."

The third and last Lectio, agrees with the 6th of the Brev. Spirense.

According to the "*Legenda Sanctorum Jacobi de Voragine*, 1470," Severus, Severianus, Carpophorus and Victorianus, were scourged to death, but their offence is not stated. Two years afterwards, (so also in the Brev. Ord. Hierosol. 1495,) about the year 287, the five other Christians were executed because they would not consent to sacrifice to the gods. The leaden coffins were thrown into the sea, and not again recovered. The pope Melchiades ordered that they should be designated as the four crowned martyrs, their names not being then known, and although subsequently revealed, yet the custom was retained of denoting the five personages, as the "Vier Gekrönten, or "quatuor coronati."

The precise date of their martyrdom is specified in the "*Modus orandi secundum ecclesiam Herbipolensem*, 1450," which states, that "These holy martyrs suffered for the name of God, in the year 287, on the 8 November, (sexto ydus Novembris.)

The reader will observe, that there is much confusion in the Breviaries concerning this Legend, two separate groups of personages, and two distinct occurrences, being curiously confounded. It is probable that there actually was a historical basis for the original Legend, and that this Legend was subsequently elaborated, and perhaps confounded with others.

REMINISCENCE OF OLDEN TIMES.

The following document, for the original of which we are indebted to a correspondent at Charleston, S. C., bears date 1777, and is a programme of the table ceremonies at the celebration of the anniversary of St. John the Evangelist at Charleston in that year. The toasts are, with slight alterations, to adapt them to the changed political condition of the country, such as were at that time in general use among the Fraternity in Great Britain and the Colonies. We give the paper as a pleasant reminiscence of the "olden time":—

ST. JOHN, EVANGELIST, DECEMBER 27, 5777.

1. The States and the Craft.
2. The Grand Masters of Europe.
3. The Grand Masters of the United States of America.

I. Master's Song, by Brother Weyman.

4. The Grand Lodges of America regularly constituted.
5. The Grand Master's Health, by the D. G. M.
6. All Emperors, Kings, Princes and Nobles who have patronized the Craft in different Parts of the World.

II. Fellow Craft's Song, by Brother Troup.

7. The Deputy Grand Master, Grand Wardens, and Officers of the Grand Lodge of South Carolina. (3 times 3.)

8. Masters and Wardens of all regular constituted Lodges, under the jurisdiction of the Grand Lodge of South Carolina.

9. Success to Masonry all the world over.

III. Apprentice's Song, by ——— ———.

10. Our worthy Brother, the Hon. the President of the Continental Congress.

11. Our worthy Brother, the Hon. Benjamin Franklin, Esq., our Ambassador at the Court of France.

12. All Brethren engaged in the service of their Country and in defence of Liberty—May success crown their glorious toils.

IV. Grant me, kind Heaven.

13. All Masons, wheresoever they be,
Distrest and dispersed by land or by sea—
We drink their healths in three times three.

14. The heart that conceals, and the tongue that never reveals.

15. All who cultivate the social virtues.

V. By Mason's Art, by Brother Troup.

19. Hail the crafty Sisters three,
The Dame that blows the fire, and she
That weaves the fine embroidery,
But chief of all, hail Masonry.

17. The Pen, the Pencil and the Trowel—Success to the Arts and Sciences—may they never be without wise, able and munificent patrons.

18. All Masons blessed with the true spirit of Charity.

VI. A Mason's Daughter, by Brother Harper.

19. Masons' wives and Masons' bairns,
And all the pretty girls that lie, or wish to lie, in Mason's arms.

20. Visiting Brethren, not members of any of the regular constituted Lodges under the jurisdiction of this Grand Lodge.

21. A Cup of Thanks to the Stewards for their genteel entertainment, and hope they will either continue, or present successors as able as themselves.

[Here the Stewards present their successors.]

VII. Ye thrice happy few, by Brother Weefman.

Happy met, happy part,
And happy meet again.

Sundry other good Songs may be sung in the intervals, by such other Brethren as the G. M. may direct.

Brother McCall.
Brother Hatfield.
Brother Simons.
Brother Barrows.
Brother Lethgow.
Brother Bousdeanx.

XII.

Pursue with fire the yielding maid,
The soldier ne'er should be afraid.
In vain you Delia's steps pursue,
She ne'er was meant, dear swain, for you.
Damon, of Daphney's charms beware;
Seek the brisk bowl and shun the fair.
In mirth and wine your hours employ,
For love was meant but to destroy.
Persist sweet youth your suit to press,
For Cloe's coyness is finesse.
This night you'r king o'er all the rest,
So choose the Fair you like the best.
Pray neighbor Colin tell me why
You talk so soft and look so sly.
If you've a mind to look quite big
Cut off your locks and wear a wig.
Let love and mirth be all your care;
The brave were made to serve the fair.
The Fair were formed for love and joy;
She that is fair should ne'er be coy.
May joy and gladness crown the day
When Delia gives her hand away.
Corinna's matchless face imparts
Soft anguish to a thousand hearts.
When love and prudence both unite,
Youth is the season of delight.
Ah tell me, lovely maiden, why
You Damon's tender suit deny?

ORIGIN OF THE SUPREME COUNCILS 33° IN THE UNITED STATES.

The following official manifesto from the parent Supreme Council at Charleston, S. C., furnishes a reliable and authentic account of the origin of the only two lawful Supreme Councils that do, or can, legally, exist in the United States. These two Bodies are now, as they ever have been, in union and harmony and fraternal correspondence with each other. They are now, as they ever have been, unitedly opposed to all impostors and impositions:—

UNIVERSI TERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS.

DEUS MEUMQUE JUS.—ORDO AB CHAO.

From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the Celestial Canopy of the Zenith, answering to 32° 45′ north latitude.

To our Illustrious, Most Valiant and Suplime Princes of the Royal Secret, Knights of K—— H——, Illustrious Princes and Knights, Grand Ineffable and Sublime, Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres:

To all to whom these Presents shall come:

HEALTH, STABILITY AND POWER.

Know ye, That, at a special session of the Most Puissant and Supreme Council of Sovereign Grand Inspectors General of the 33d degree, duly and legally established, constituted and organized for the Southern District and Jurisdiction of the United States of North America, held on the 28th day of the month Thammuz, A. M. 5605, corresponding to the 2nd of August in the Christian Era 1845, and sitting at their Grand East of Charleston, near the B. B. and under the C. C. of the Zenith, answering to 32° 45', North Latitude, it was resolved that the following Manifesto be published and made known.

The Supreme Council of the 33rd degree, whose Grand East is established at Charleston, reduces its Masonic powers into the very highest authority. It is known to all who have devoted themselves to the attainment of pure Masonic light, that Frederick of Prussia, as Grand Commander of the Order of Princes of the Royal Secret. was acknowledged during his lifetime as the supreme head of the Sublime and Ineffable degrees of Masonry throughout the two hemispheres. Under his anthority, at a Grand Consistory of Princes of the Royal Secret convened in Paris in 1761, and at which Chaillon de Joinville presided as the King of Prussia's Deputy, Stephen Morin was appointed Inspector General over all Lodges, Councils, etc., in the New World, and in the succeeding year a certified copy of the Secret Constittuions was transmitted to him.

Brother Morin, upon his arrival in St. Domingo, appointed agreeably to the authority vested in him, Br M. M. Hayes, as Deputy Inspector General for North America, with the power of appointing others. Br. Hayes accordingly appointed Isaac Da Costa, Deputy Inspector General for the State of South Carolina, who, in 1783, established the Sublime Grand Lodge of Perfection in Charleston. After the death of Da Costa, Joseph Myers was appointed his successor by Br. Hayes.

On the 1st of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia, and the high powers of that body were ordered to be conferred on nine Brethren in each nation, who were to enjoy all the prerogatives in their own districts that were possessed by his Majesty, in his individual capacity, and who thenceforth became "Sovereigns of Masonry." It was at the same time established as an unalterable rule, that there should be one Sovereign and Supreme Council only, for each kingdom of Europe, *two for the United States of America*, one for the English and one for the French West India Islands, all of which is fully set forth in the Secret Constitutions deposited in the archives of this Council.

Under the authority and sanction of this Constitution, a Supreme Council of the 33d degree was opened at Charleston, on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors Gen. was in the course of the year completed.

Since that period the Supreme Council has continued to hold its sessions in this City, and to exercise the powers and prerogatives delegated to it by the Secret Constitutions of the 33d degree. An interruption to its active operation occurred during the disastrous period when the dark spirit of anti masonry was moving like an incubus over our unhappy land. But its constitutional powers were never surrendered, and its authority has always been acknowledged by the possessors of the sublime and ineffable degrees. Vacancies having occurred by the deaths of members, these vacancies were duly and constitutionally supplied, by the appointment of competent Brethren as S. G. I. G. and the Council, now completed, consists of the following members :—

Alexander McDonald, Most Puissant Sovereign Grand Commander.
John H. Honour, Most Illustrious Lieutenant Grand Commander.
James C. Norris, Illustrious Treasurer General of the H. E.
Albert G. Mackey, M. D., Illustrious Secretary General of the H. E.
Charles M. Furman, Illustrious Master of Ceremonies.
James S. Burges, Illustrious Captain of the Life Guards.
C. C. Sebring, Sovereign Grand Inspector General, 33d.
Joseph McCosh, Sovereign Grand Inspector General, 33d.
Albert Case, Sovereign Grand Inspector General, 33d.

The Supreme Council thus organized claims Masonic jurisdiction over all the southern and south western district of the United States, as the Supreme tribunal for the sublime and ineffable degrees of the Scotch rite. In deference to the Constitutions of the York rite, practised in this country, it waives its rights and privileges, so far as they relate to the degrees of Ancient Craft Masonry, which, long before the establishment of a Supreme Council in this hemisphere, were under the control of a Symbolic Grand Lodge. But this Council does claim the exclusive right to confer the following degrees, which now are, and always have been communicated by Grand Inspectors, or by bodies deriving their authority from a Supreme Council of the 33rd degree.

4. Secret Master. 5. Perfect Master. 6. Intimate Secretary. 7. Provost and Judge. 8. Intendant of the Building. 9. Elected Knights of 9. 10. Illustrious Elected of 15. 11. Sublime Knight Elected. 12. Grand Master Architect. 13. Royal Arch of Solomon. 14. Sublime and Perfect Mason. 15. Knight of the East. 16. Prince of Jerusalem. 17. Knight of the East and West. 18. Sovereign Prince of Rose Croix de Heroden. 19. Grand Pontiff. 20. Grand Master of Symbolic Lodges. 21. Patriarch Noachite. 22. Prince of Libanus. 23. Chief of the Tabernacle. 24. Prince of the Tabernacle. 25. Prince of Mercy. 26. Knight of the Brazen Serpent. 27. Commander of the Temple. 28. Knight of the Sun. 29. Grand Elect Knight K—— H——. 30. 31. 32. Sublime Prince of the Royal Secret, Prince of Masons. 33. Sovereign Grand Inspectors General.

On the 5th day of Aug., 1813, as appears from authenticated documents in the possession of this Council, a similar Supreme Council was, in accordance with the Secret Constitution, duly and lawfully established and constituted at the city of N. York, by Emanuel De La Motta, as the Representative and under the sanction and authority of the Council at Charleston. The Masonic jurisdiction of the N. York (Boston) Council is distributed over the northern, northwestern and northeastern parts of the U. S. And this, with the Council at Charleston, are the *only* recognized Councils which exist or *can exist*, according to the Secret Constitutions, in the U. States. Both bodies are now in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the G. Consistory held at Paris, in 1761. Their succession of officers and members has been regularly and duly continued, and the Great Light of Sublime Masonry, which has been confided to their keeping, like the sacred fire of the Vestals has been preserved unextinguished on their altars.

The object of the Supreme Council is not to interfere with the rights of any other Masonic bodies, but simply to preserve from decay or innovation, those sublime truths and ineffable mysteries, which, while they throw a brighter light upon the pure system of Ancient Craft Masonry, can be attained only by who, with constancy unwavering, with fidelity unshaken, with courage unflin those and perseverance unabated, have travelled rough and rugged roads, and sou ching light in the deepest recesses of the Masonic temple. They ask, therefore, ght for legal guardians of these invaluable treasures, the sympathy and fraternl k as the of their Brethren, to whom they take this occasion of offering the right hand of brotherly love and affection.

Lastly, this Supreme Council, in common with its thrice illustrious sister of New York, does most emphatically protest against the false and scandalous statements made by J. F. B. Clavel in his "Histoire Pittoresque de la Franc Maconnerie"—statements which exhibit, on the part of their author, either a deplorable ignorance of the true history of our Order, or a wanton violation of the grand characteristics of Freemasons—Truth ; and which must, in this latter case, be attributed to interested motives of the most unworthy description. Our respective Councils rest their claims to the powers they exercise, on documents of undoubted authenticity in their possession—on their acknowledgment, at various times, by the Supreme Masonic bodies of Berlin, Paris, and other parts of the world—on the respectability of the names which have been enrolled among their members—and on the unbroken succession of their officers; and they appeal, in the words of their ancient motto, to "God and their right," against every attack of the envious, the malicious, or the ignorant.

At the same session it was resolved, that all authority heretofore granted to Deputy Inspectors be revoked, and all persons having in their possession, documents or other property belonging to this Supreme Grand Council, were directed to return the same forthwith to the Secretary General, at Charleston, S. C.

Alexander McDonald, Most Puissant Sovereign Grand Commander.
John H. Honour, Most Illustrious Lieutenant Grand Commander.
James C. Norris, Illustrions Treasurer General of the H. E.
Albert G. Mackey, M. D. Illustrious Secretary General of the H. E.
C. M. Furman, Illustrious Master of Ceremonies.
James S. Burges, Illustrious Captain of Life Guards.

NOTES—KEYS—THE ISSUE.

"The sin of Judah is written with the pen of iron and with the point of a diamond."

"How is the gold become dim! How is the most fine gold become changed! The stones of the sanctuary are poured out on the top of every street."

"Keep back the servants also from presumptuous sins; let them not have dominion over me."

At the late meeting of the Grand Lodge, on the second day, after the Conservators presented their renunciation, and after the adoption of Past G. M. Jonas' resolution in regard to the same, Bro. Buck withdrew his preamble and resolution offered the day before, and which had been considered in Committee of the Whole Grand Lodge and recommended for adoption, and offered in lieu thereof the following resolution, which was unanimously adopted:

"*Resolved*, That this Grand Lodge has never, either directly or indirectly, authorized the publication of any part of the work of Masonry, or pretended Key to the same, and that the publication and dispensation of the work in this form, or of the use of cypher, meets with the condemnation of this Grand Lodge, and therefore is contrary to our obligations as Masons."

Here we take our stand. The whole system of teaching as inculcated, encouraged and urged by Bro. Morris, deserves the severest reprehension.

In this matter his influence has been of the most baleful kind. He has set Brother at war with Brother, where before all was harmony, good will and peace. He has entered a jurisdiction where lately prosperity, virtue and happiness were triumphant, and set up his standard of innovation, and persevered with stubbornness, until our Grand Lodge has nearly become a reproach, and good, wise, learned men are preparing to retire, ere our proud temple becomes a heap of ruins, a scoffing and a by-word.

To prevent such a catastrophe all good and loyal Masons should unite and labor, not only for the good of Masonry, but to preserve all that is pure and lovely in society. Notes, keys and cypher are all alike unlawful. They simply mislead, confuse and demoralize the user, the work, and the memory, and are a gross and unwarrantable violation of the holiest and purest covenant ever framed by human genius.

The above resolution clearly enunciates the law. It is the duty of the Grand Master to enforce it. He should see to it, and without delay, and demand of every Master of a Lodge, upon his Masonic honor, to surrender to the Grand Master *at once*, every note, key, cypher or character, not contained in our Monitors, relating to Masonry.

He should also require every Master to make the same demand of every Mason, affiliated or non-affiliated within his jurisdiction, and upon like surrender, to send the unlawful matter obtained at once to the Grand Master. There need be no disturbance over this matter. Every good Mason will at once comply. Those who will not, are no longer worthy of confidence. And in the name and on behalf of nine Past Grand Masters;—several other past and present Grand Officers;—on behalf of those loyal old men in our fraternity who have borne the "burden and heat of the day;"—on behalf of those Brethren now in the meridian of life—who despise treason every where,—on behalf of the noble young men now in the Order who are anxious to learn the right way, and be true and loyal Masons, we demand in all seriousness and emphasis that the law be enforced, without delay. And in like manner do we demand that each Brother who has been engaged in sowing the seed furnished by the greatest enemy to Masonry that has ever appeared in America, be refused all liberty or right to teach Masonry, until he shall take his place upon the stand of Truth, and cease to deceive his Brethren. The disciples of this invader should not only renounce their illegal order, but they should renounce and abandon its founder, and adhere strictly and honestly to their Grand Lodge.

And we further invite all Brethren to give us information of all who use notes, keys, cyphers or characters in symbolic Masonry after the 15th day of February next, and we will publish the names of those who use them to the world.

We have accumulated a vast amount of proof, and if this matter is not soon set at rest—if the clear and manifest will of the Grand Lodge is to be set aside, and the teachings of an irresponsible clique are to be taken in lieu thereof, we shall lay those proofs before the world. Having been encouraged by several old, excellent men, to take the aggressive, we now call upon all good and loyal Masons in Illinois, without reference to party or creed to sustain us. Let those at meridian, stay up our hands. Let the young men be patient and zealous to learn and maintain the truth.—*Trowel, Springfield.*

"THE MASONIC UNIVERSITY(?) OF KENTUCKY."

Such is the heading of an article in the Cagliostro "Voice of Masonry" for January, in which charges of malevolence and "mendacity" are very freely made against us, because, in the interest of Masonry, of Learning, and of Truth, we had entered our protest against the assumption, pretence, and empiricism of which this "faineant" Grammar-School University (!) is a standing monument.

The organ that defends it may well be named "Cagliostro's Voice," but to add to that title the words "of Masonry," is an insult to the whole Brotherhood. Truth, Honor, and Integrity are the essential attributes of all Masonry that is not a perversion and prostitution of the name: and Count Cagliostro—or, to give him his original name—Joseph Balsamo—was a Charlatan, than whom the latter half of the 18th century produced no greater or more barefaced.

The truth and justice of the remarks made by us in our December number in reference to the assumption of the rank and powers of a University, and the conferring of *honorary*—but by no means honorable—degrees, by this Kentucky school-master and his employers—have met mith the approval of many of the best informed and most distinguished Brethren, even in Kentucky itself, who regard the course of this mendacious empiric as a reproach on the character of the Order in their State.

The charge of malevolence brought against us by *Dr.* "Rob Morris', we can well afford to treat with the contempt which it deserves, merely observing, that no such aspersions or attacks will ever prevent us from exposing and reproving men or measures that are calculated to bring ridicule, if not contempt, upon the sacred causes of sound Masonry and sound Learning.

As the President of this would be Kentucky Manufactory of Degrees is so anxious to establish a reputation for learning, we trust he will not find it too difficult a task to understand and *appropriate* these words of the Roman Satirist—

> "Ede, quid illum,
> Esse putes? quem vis hominem, secum attulit ad nos:
> Grammaticus, rhetor, geometres, pictor, aliptes,
> Augur, schœnobates, medicus, magus, omnia novil.
> Grœculus esuriens in cœlum, jusseris, ibit."

The purport of which is thus tersely given by Dr. Madan—

"He is a Jack of all trades; nothing comes amiss to him; he is such a universal genius!"

"Nothing comes amiss *to him*," indeed—not even the improvising of a University, or the wholesale manufacture of "Brummagem" Degrees of Art—or, of Masonry.

ANCIENT AND ACCEPTED RITE IN BOSTON.

OFFICERS OF THE BOSTON GRAND LODGE OF PERFECTION, 14°.

A. F. Chapman, T. P. G. M.; Marlborough Williams, H. T. D. G. M.; John L. Stevenson, S. G. W.; J. F. Lotts, J. G. W.; Charles K. Darling, Treasurer; F. A. Pierce, Secretary; Solon Thornton, G. O.; Geo. T. Ambrose, M. of Cer.; Samuel H. Gregory, H. B.; Charles W. Romney, Capt. Guard.

OFFICERS OF THE BOSTON COUNCIL OF PRINCES OF JERUSALEM, 16°.

Sereno D. Nickerson, M. E. S. G. M.; Rev. J. W. Dadman, G. H. P.; A. G. Smith, S. G. W.; Richard A. Newell, J. G. W.; Henry L. Dalton, G. K. of S.; Percival L. Everett, V. G. Treas.; Charles H. Allen, V. G. M. of Ceremonies; Theodore H. Dugan, V. G. M. of Entrances.

OFFICERS OF THE BOSTON CHAPTER OF SOVEREIGN PRIN. ROSE CROIX H. R. D. M., 18°.

Winslow Lewis, M.D., M. W. and P. M.; Samuel H. Gregory, S. W.; Wm. D. Stratton, J. W.; Wm. P. Anderson, Treasurer; Henry Jordan, M. D., Sec.; Benj. F. Brown, Master of Ceremonies; Thomas Sprague, Capt. of Guard; Rev. E. M. P. Wells, D. D., Chaplain.

OFFICERS OF THE BOSTON CONSISTORY S. P. R S., 32°

Newell A. Thompson, Sov. Com. in Chief; Charles C. Dame, Lieut. Com.; Benjamin Dean, 2d Lieut. Com.; William Parkman, Minister of State; William Sutton, Grand Chancellor; Nath'l B. Shurtleff, G. Sec. and Keeper of the Seals; John McClellan, G. Treas.; C. A. Walker, G. Master Architect; Charles A. Davis, G. Capt. of the Guard; F. C. Raymond, Standard Bearer; Eben F. Gay, Sentinel and Guard.

Obituary.

R. W. JOSEPH ROBINSON, Grand Sec. G. Lodge of Maryland.

Whereas, it having pleased our Great Father in Heaven to remove from our midst our well tried, true and faithful R. W. Brother General Joseph Robinson, who for more than twenty years served the Grand Lodge of Maryland as its Grand Secretary; in the responsible and laborious duties of which office, as well as in other important relations he performed his appointed service with remarkable fidelity and judgment, rendering highest service to the Masonic Institution and endearing his Brethren to him, personally, in bonds of the strongest and most tender affiliation. Therefore

Resolved, by the Grand Lodge of Free and Accepted Masons of Maryland, That the loss of our distinguished and faithful Brother, General Joseph Robinson, is most deeply felt and deplored by his Brethren of the Grand Lodge, and that in testimony of their respect for his memory, the Hall of the Grand Lodge be draped in mourning for the next succeeding twelve months.

Resolved, That the Grand Lodge heartily sympathize with the family and friends of the deceased and the community, of which he was an active, honorable and respected member, in the dispensation of a Wise and Merciful Providence, which has deprived the family of its head, the friendly circle of one its most esteemed associates, and the community of an eminently worthy and valuable member.

Resolved, That the officers and members generally of the Grand Lodge will attend the funeral of the deceased, and that the Members of subordinate Lodges, and all Masons in good standing, be invited and requested to unite in this testimonial of respect for his memory.

Resolved, That a Committee of five Members of the Grand Lodge be appointed to prepare a suitable testimonial of respect for our departed friend and Brother, and that the said Committee report to a future Communication of the Grand Lodge.

Resolved, That a Committee of three Members be appointed to make suitable arrangements for the funeral of our deceased Brother.

Resolved, That a copy of these Resolutions be sent to the family of the deceased, and also a copy to Brother Charles W. Moore, R. W. Grand Sec. of the Grand Lodge of Massachusetts, for publication in the Freemasons' Magazine.

J. Summerfield Berry,
John Coats,
Edward T. Owens, } *Committee.*

Brother ANDREW J. HOSMER.

At a stated meeting of Clay Lodge, No. 153, A. F. & A. M., held at their Lodge room in the town of Ashley, Ten., on Monday evening, January 26th, A. D. 1863, A. L. 5863, the death of Bro. Capt. Andbew J. Hosmer, who fell at the head of his command at the recent battle of Murfreesboro, was officially announced by the Worshipful Master: Whereupon,

Bro. E. M. Vance, after pronouncing a brief and appropriate Eulogium upon the life and character of the deceased, submitted the following preamble and resolutions, which, upon motion, were unanimously adopted, to wit:

Whereas, it has pleased the All-Wise and beneficent Grand Master of the Universe, in the dispensation of His Providence, to cut down, in the prime of manhood and in the very midst of promised usefulness—to call from labor to refreshment—from life unto death—our worthy and esteemed Bro. Capt. Andrew J. Hosmer, who fell beneath Treason's stroke, on the sanguinary battle-field at Murfreesboro, on the 31st day of December last, while gallantly leading his patriot band of Union soldiers on to the charge and to victory, in defence of our country, her liberty and her laws; and whereas we feel—most deeply feel—the irreparable loss which we, as a Lodge and as individual Masons, have sustained by reason of the death of our Brother, whose virtues and ripening talents gave promise of a future of honor, alike to himself and the Masonic Fraternity, to which he was devotedly attached: Therefore be it

Resolved, That, while we bow in humble submission to the Divine will, we earnestly deplore the casualty which so rudely deprives us of the genial society, the commendable example, and the benevolent deeds of a worthy Brother, an esteemed friend and a respected member of society.

Resolved, That, while reviving the memory and cherishing the virtues of our deceased Brother, we will strive to emulate his kind impulses, his generous acts and his charitable words, whilst his faults, whatever they may have been, we will as generously strive to forget, or as charitably consign to the tomb with his earthly remains, earnestly hoping that in like manner will the Grand Master of the Grand Lodge on high charitably forgive our own short comings.

Resolved, That we deeply sympathize with the widow and relatives of our deceased Brother, in their bereavement. We cannot heal the wound that death has made, and can only express our earnest desires that they may find in the holy influences of Divine Revelation, and the deep justice of the sacred cause in defence of which he lost his life, some consolation for their irreparable loss.

Resolved, That, as a token of our respect for the memory of our departed Brother, the Charter and Insignia of this Lodge be draped in deep mourning, and that the members thereof wear the usual badge of mourning for the usual length of time.

Resolved, That the Secretary be directed to record the foregoing preamble aad resolution among the records of the Lodge, and that he furnish a certified copy of the same to the widow of our deceased Brother, and also one each to the Editors of the "Jacksonian," and "Journal," with a request that they be published.

Attest: A. M. Cundiff, *W. M.*
Alex. H. Brown, *Sec. pro tem.*

MASONIC CHIT CHAT.

Extraordinary Proceedings. At the late meeting of the Legislature of Illinois, a most extraordinary bill was introduced incorporating certain persons as "Conservators" of the Grand Lodge of the State; in effect, placing that Body under guardianship. We have not room for the Bill in our pages. We do not hesitate, however, to declare it an extraordinary, unwise, and unjustifiable measure.

Masonry in Egypt. At Alexandria, in Egypt, there are three Lodges, viz., "Pompeia," "Izedea," and "Caius Gracchus," working under the jurisdiction of the Grand Lodge of Italy; and one, "St. John's Lodgo, No. 221," hailing from the Grand Lodge of Scotland. At Cairo, there are two Lodges, both under the Grand Lodge of Italy, viz.—"Heliopolis," and "Alliance des Peuples."

The Trowell. The 3d No. of the 2d volume of this excellent and ably conducted Masonic journal was promptly received the last month, and is filled with well written and interesting articles. Among them is an excellent Oration by Brother Hon. H. P. H. Bromwell, from which we shall give an extract in our next; and an able editorial on the Duties of Masons in the present crisis. We again recommend the work as worthy of extensive circulation.

The Conspirators in Michigan. We take the following notice of proceedings had at Detroit, Michigan, in reference to Rob Morris and his co-conspirators, on the 16th March last. We should judge this man Morris had nearly reached the "end of his rope":—

> At a convention held at Masonic Hall, in this city, Friday evening last, the Hall was filled to overflowing at an early hour with members of the craft.
>
> On motion of O. Bourke, Esq., P. G. M. H. T. Backus was called to the chair, and William Walker appointed Secretary. The Chairman stated the object of the convention to be to listen to an address from James Fenton, Esq, Grand Secretary of the Grand Lodge of this State, which he had prepared by request of a number of prominent Masons, upon the authenticity and antiquity of the lecture as used in this jurisdiction, and the secret and persistent efforts to create a schism in Masonry, by the organization of a secret association to overshadow and overthrow all legitimate authority. The Secretary then read the invitation, when Mr. Fenton proceeded to deliver the address he had prepared for the occasion. It was listened to with breathless attention by an attentive audience for nearly two hours. After the address was deliverd, a vote of thanks was unanimously passed to Mr. Fenton, and it was unanimously resolved that he be requested to furnish a copy for publication, leaving out all esoteric portions thereof, whereupon D. Anderson, of Zion. E. A. Elliott, of Detroit, T. W. Cooper, of Union of S. O., R. Bullman, of Ashlar, and J. D. Wier, of Charity, were appointed a committee to receive subscriptions, who in a few minutes reported that a large proportion of the needed amount was subscribed and paid at once. It was then resolved that each subscriber be entitled to a *pro rata* number of the pamphlets when printed, according to the amount subscribed.

Death of R. W. Jos. Robinson. We give in a preceding page the Resolutions of the Grand Lodge of Marylaud, announcing the decease of their beloved and faithful Grand Secretary. He was one of the oldest, as he was among the most respectable, Masons in the country, and his death will be universally lamented by the Fraternity. His funeral was attended by the Grand Lodge and by Concordia Lodge, of which he was a member, and every proper respect was paid to his memory. We shall look to some of our Baltimore Brethren for a suitable memoir of him.

☞A correspondent has furnished us with the following "descriptive roll" of the New York branch of the Hays-*Raymond*-Atwood Council so called:—"E. B. Hays, bar-room keeper; H. Thompson, chair-maker and varnisher; B. C. Leveridge, lawyer, respectable; H. C. Banks, lawyer, ——, [this word is unintelligible]; Daniel Sickles, regalia-maker, formerly of the Atwood Grand Lodge; Robt. E. Roberts, newspaper carrier; Hy. J. Seymour, costumer and play-actor; John Innes, porter in a clothes store; Wm H. Jarvis, stone-mason."

☞Lady's Book for April—rich and beautiful as usual.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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AMERICA THE HOME OF MASONRY.

We have had more than one occasion, within the last few years, to refer, not without feelings of gratification, to the marked and wide-spread progress of Masonry in these United States. There has also been the pleasing fact associated with this progress, that it has been altogether in a healthy and right direction, without any admixture or alloy of foreign and unmasonic elements. At one period, not far distant, Masonry was said to be diffusing itself widely and powerfully over the Continent of Europe, and especially throughout Italy: but that was a progress rather adverse, than advantageous to the cause of true Masonry, for it was really a perverting and prostituting of Masonic organizations and institutions to political purposes, which, even if good and honest in themselves, can never be lawfully intruded within the sacred precincts of the Masonic Temple, into which no true worshipper can enter without "putting off from his feet" the shoes sciled with the dust of party-passion and political or religious strife. The whole history of the Carbonari and other secret Societies of Europe, which attained such a dangerous and evil notoriety about forty or fifty years ago, must ever remain as a lofty beacon of warning to keep away all true Masons from that fatal and forbidden coast. On this American Continent, and especially in these free, United States, the progress of Masonry has been rapid and great, as it has been straightforward, legitimate, and, in one word, Masonic.

In reflecting upon the causes and controlling influences which have helped to bring about this favorable position of our Order in these States, we have been led more clearly to discern the natural adaptability and sympathy, that evidently exist between the political Institutions of our country, and the fundamental principles of Masonry.

However the organs of absolutism and irresponsible power in Europe may dwell with malicious delight on the terrible trials through which the government of these States is now passing, and which they affect to regard as a conclusive demonstration of the failure of the great problem of free popular government, none of them—at least of the more enlightened and influential class—has the hardihood to deny, that our system of government,—that is, a sound, well conceived federal self-government of the people, by the people—is, in the abstract, the best, highest, most humane, and most philosophical of all forms of political Constitutions. The best of all arguments in its support is derived from the fact, that its feasibility and durability are found to be in an exact ratio to the virtue, patriotism and intelligence of the people. A nation of slaves and sensualists, of the degraded and the ignorant, are not only unworthy of free institutions, but incapable either of appreciating or enjoying them. Ignorance and vice form the natural dominion of oppression and tyranny. Even supposing for a moment that this unnatural Rebellion should inaugurate the overthrow of our glorious Constitution—a supposition which we believe to have no shadow of foundation, except in the addled brains or envious hearts of the foes of freedom—still we should hold that the success which has attended our great governmental experiment through the long period of three generations of men, has been more than sufficient to demonstrate, not alone the feasibility of the problem itself, but also the truth of the assertion that no other form of government is so beneficial to all the highest interests of the governed.

Where in all the pages of ancient or modern History shall we find results that can bear comparison for one moment, with those exhibited by the history even of these Northern States, or of any one of them, during the last seventy years? We are not of the number of those who would unduly exaggerate our national advantages, or who would ignore our national or individual shortcomings: but a just recognition of the former is due no less to self-respect, than to that gratitude to the Giver of all Good, from whom alone Nations, no less than individuals, derive all prosperity, progress and power. Whether we look then to the *criteria* of agricultural and commercial prosperity, to the social comfort of the masses, and the good order of the community combined, with so large a share of personal liberty, or to the higher standards of intellectual cultivation and refinement, it is an undoubted fact, that this free, Republican New England ranks to day, as regards the people and country at large, in advance of even the most progressive and refined of the European nations. If we compare the condition of our people, as regards social comfort and intellectual culture with the people—not some favored *class*, but the *whole people*—of France, or England, or Germany, we unquestionably have the advantage, and that to an extent that can only be understood and appreciated from a personal examination of social life in the old world and the new. The older countries of Europe of course are in advance of us in many of the higher walks of scholarship and learning, to whose mature development the ease and wealth of old and settled communities have been more favorable, than the stirring, practical, busy life of a young nation; but in the education of the masses—in the spread of general intelligence—in the cultivation, so to speak, of the intellect of the people, New England stands to day unrivalled. Now, if our Democratic Institutions had produced no other result than this, such a fact would, in itself, be sufficient to prove that there existed in those institutions some mighty and most beneficent power, not existing, or not equally developed, in other forms of government. Time and space would fail us, were we to attempt to show the superiority of this to other political systems, but it is unnecessary to enter upon the discussion, which has long since been successfully treated by far abler pens than ours. Rather, taking it for granted that the free federal form of government, justly constituted, and efficiently administered, is the very highest political system known to civilization, or capable of being conceived by man, we will endeavor to trace some of the sympathies and congenialities existing between it and Freemasonry. If these be found very largely to exist, as we believe to be the case, then it follows as a corollary that America—the scene of the most advanced, extensive and liberal form of Federal government, must be pre-eminently the HOME of FREEMASONRY.

Looking rather to the practical bearing of a free, federal Republic, than to its special constitution and enactments, one of its most fundamental principles is, that of the equality and brotherhood of all its members. It recognizes no favored classes or individuals: the only patent of nobility acknowledged by it is the nobility of *manhood*—of the good, the virtuous and the true! It opens the path to political honor, and to private enterprise, to all who have the energy and perseverance to pursue it. And have we not even more than the counterpart of all this, and that too in a higher and more refined degree, in Masonry? Our Brotherhood opens its welcoming arms to men of every rank, of every creed, of every party, and of every profession; and, if they are good men and true, admits them into the circle of brotherly equality and affection. And upon this great, world-wide band of Brothers, it enjoins the divine precept, that among them "no contention should ever exist, except that noble contention, or rather emulation, of who best can work and best agree," enjoining also upon each and every one to consider himself a partner in the great joint-stock company of Humanity, of the burdens and responsibilities of which he is bound to bear his share.

Again—or rather as the complement of the first great principle—Democratic government is based upon the recognition of the dignity of *man* as *man*. In the monarchical governments, whether absolute or limited, of the old world, power and dignity and honor are haughtily usurped and monopolized by a few leading families, to whom the body of the people are little better than "hewers of wood and drawers of water." Even in the celebrated Republics of antiquity, there was an utter failure to recognize this worth and dignity of MAN. With them the glory of the State, and more especially its aggrandizement by conquest, was the all-important end to which every other right and interest was sternly sacrificed. It was not as a MAN, but as a member of the *Respublica*—the proud Commonwealth of Rome, that the Roman citizen could claim any importance or independence. This gave him a claim to respect abroad, but at home he felt himself to be but an insignificant unit in the vast world-conquering Roman State; Republican in name, but military, grasping and selfish in its whole system and organization and spirit. It was a glory reserved for the Fathers of American Freedom to assert the true rights of manhood, in the Declaration of Independence. In declaring all men to be essentially free, they came forward as the champions of Humanity, the representatives of the common rights of mankind, and they enunciated the true and everlasting principles of civilization, liberty and progress. And of all this we find the exact counterpart, or we should rather say, prototype and exemplar, in Masonry, for long ages before Democratic government was thought of, Masonry *was*. Its humanity—its deep and intimate sympathy with *man* as *man*, is one of the strongly marked characteristics of Masonry, which is ever as sensible of the individual perils, temptations and sufferings of its children, as it is watchful over their personal rights and moral virtues. In fact, instead of regarding man as a mere part of a great organization or machine, it places the character, virtue, and happiness of each individual member in the very front rank of its aims and objects. Its earliest lessons are directed to teaching him to keep his passions in subjection, to cultivate the higher charities and virtues of the soul, and thus to elevate himself morally, intellectually, and spiritually in the scale of Humanity, remembering that with this "Human" the "Divine" is intimately and inseparably united—that "this mortal is yet to put on immortality," and that "as we have borne the image of the Earthy, we shall also bear the image of the Heavenly."

"Humanity, Fraternity, Equality," in a far higher, purer, and nobler sense than those terms were used in the days of the French Revolution, have, from the earliest ages, formed the triangular Keystone of our Masonic Arch. The spirit of true Manhood, and of true Masonry, is one and the same, and is well represented in the words of one who is a good Mason as well as an illustrious poet:—

> O! mighty Perseverance!
>   O Courage, stern and stout!
> That wills and works a clearance
>   Of every rabble rout!—
> That cannot brook denial,
>   And scarce allows delay,
> But wins from every trial
>   More strength for every day—
> Antagonistic Power!—
>   I praise—for praise I can—
> The God, the place, the hour,
>   That makes a MAN a MAN!
>
> * * * * * *
>
> Not selfish, not hard hearted,
>   Not vain, nor deaf, nor blind,
> From wisdom not departed,
>   But in humbleness of mind,
> Still shall mine independence
>   Stand manfully alone,
> Nor dance a dull attendance
>   At any mortal throne:
> Disciples of no Teacher
>   Except the ONE in HEAVEN,
> And yielding to no creature
>   The reason HE hath given!
> No hindrance, nor misfortune,
>   No man's neglect, nor ill,
> Shall bend me to importune
>   One weak indulgence still.
> But with my God to nerve me
>   My soul shall overwhelm
> All circumstance to serve me
>   In my Spiritual Realm."

With all reverence be it said, the fundamental principles of Christianity, Freemasonry, and true Democracy, are in some essential points, identical. Each of the three demands virtue, truth, abnegation of *lower self*, and cultivation of the *higher self*, the intellectual and the heavenly, on the part of each and all of its members. Each of them has regard for *man*, not alone in his collective, but in his individual character and capacity; and each of them, while promoting the progress and happiness of the nation and the race, directs its efforts also to elevate, enlighten, comfort, and sustain the individual man. A passage in an oration of a distinguished Brother, to which we adverted in terms of well-deserved commendation at the time of its delivery, some fourteen years ago, will tend very happily to illustrate and enforce our argument. "A point within a circle, denoting an individual Brother. The circle, the boundary line of his duty, embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist, and, upon the top resting the Holy Scriptures," is precisely the point of view, in which Freemasonry regards individual man, and aims to inspire him with indomitable zeal and resolution to fulfill his Heaven-allotted mission. She would have him full orbed and globed in this sphere of light, among all the luminaries in the sky of duty, shining by his own radiance, and thus helping to increase the effulgence of the whole canopy of Humanity. She looks through the exterior vestment to the inward man, and regards personal worth, and not outward wealth, as a claim to her esteem and a passport to her honors. She does not estimate moral excellence by the extent of field in which it moves, the elevation on which it stands, or the splendor with which it is arrayed; but by its simplicity and purity, attracting the admiration of its companions, and leading them by its celestial light, fast and far in that upward path, which opens and shines brighter and brighter to the perfect day. In her standard of character, usefulness is the measure of greatness. She perceives that the burning and shining lights of the world, like the humble Baptist, whom Jesus called *great* among men,—come, not from King's palaces, nor from luxurious homes; that in early hardships and privations may be traced the beginning of almost all of those characters which have originated great reforms, accomplished wide works of love, and spoken with commanding voices to the hearts and souls of men: as it is said the ocean-like voice of a mighty instrument makes in the small harp near it notes that ring clearly in answer to every sound of its own. "Can you explain to me," said William Howitt to a Scotch peasant, "what it is that makes Burns such a favorite with you all in Scotland?" "I can tell you," was the reply, "Robert Burns had the heart of a MAN in him—he was all heart—all man—and there is nothing in a man's experience, either bitter or sweet, which can happen to him—but a line of Burns springs into his mouth, and gives him courage and comfort, if he needs it. It is like a second Bible." This is moral power. This is the light of a good heart, which stamps the impress of immortality upon the fame of Burns, and, though fervor and feeling and sympathy were his only credentials, give him a name and a praise before which thousands bow down in grateful remembrance, and the land of his nativity will remember them to the sunset of her latest day. He, whose heart is in its right place, throbbing in unison with the great heart of humanity, is the true, moral MAN, the consecrated High Priest of God, who being touched, like the blessed Saviour, with the infirmities of others, can lead them to the living fountains, at which he has drunk and found rest to his soul."

We have shown, however imperfectly and briefly, that, in some of the most important of their fundamental principles, there is the most intimate sympathy and cordial congeniality between Freemasonry and Democratic or Federal Free Government, and hence, without any knowledge of events, we should judge *a priori* that the one would powerfully, however indirectly, tend to cherish and promote the other. The testimony of facts confirms, to the fullest extent, this *a priori* inference and anticipation, for in no part of the world has Masonry progressed and prospered more, within an equal space of time, than in these Northern United States, where the principles of popular self-government have been most fully and fairly carried out: and, let us in justice add, while Masonry has thus grown and thriven upon the soil of freedom, neither has she failed to make a grateful and liberal return to her kind fostermother, for no truer patriots, or more loyal citizens, have ever been known to any age or land, than those whom the Masonic Brotherhood has supplied, and *is at this hour supplying*, for the service and salvation of the great and glorious Constitution of AMERICAN INDEPENDENCE—the maintenance and honor of THE UNION—which may the Great Architect of the Universe still preserve firm and uninjured, the grand refuge and defence of Humanity, Fraternity, Equality and Civilization!

DEATH OF R. W. WILLIAM C. MARTIN.

It has become our painful duty to announce the death of the beloved Brother whose name we have placed at the head of this notice. He died at his residence in this city, on the 3d of April, aged 71 years. He had been failing for the last two or three years, and finally died of anœmia, suffering little and retaining his faculties to the last moment of his life. He was one of the oldest and most active Brethren of this jurisdiction, and he has left behind him none more generally respected.

Br. Martin was born in Cambridge, Mass. on the 28th June, 1792, and was initiated into Masonry in Mount Lebanon Lodge, Boston, Aug. 28, 1826. In 1833 he was appointed Tyler of the Lodge, which office he held for nearly thirty years. He had previously served other Masonic bodies in the same capacity, and he continued to hold that official relation to most of the Lodges and other Masonic institutions in the city, to near the close of his active life.

He received the degrees of R. A. Masonry in St. Andrew's Chapter, Boston, and was admitted to membership, in 1828, and in 1852 he was elected its High Priest, which office he held for one year.

In 1830 he received the Orders of Knighthood in the Boston Encampment, and in the same year he was admitted to the Council of Royal and Select Masters. In 1854 he received the degrees conferred in the Consistory 32° of the Scottish Rite.

In 1839 he was admitted to membership in Columbian Lodge, which connection he continued to hold until 1851, when he withdrew and affiliated himself with St. John's Lodge, of which he was soon after elected Master, and served three years.

In 1849 he was commissioned as one of the Grand Lecturers of the Grand Lodge, which office he sustained for ten or twelve consecutive years, with singular fidelity and intelligence. As a lecturer he had but few equals, and his readiness to assist and instruct individual Brethren, and to qualify young officers of Lodges for a proper discharge of their duties, will long be remembered by the recipients with gratitude; and by many, in the words of another, "his little office under the stairway of the Temple, will be remembered as the seminary where they have received from the 'old man' lessons full of knowledge and understanding."

In June, 1830, Brother Martin was appointed Superintendent of the Masonic Apartments, then at Washington Hall, and he continued to fill this responsible place at the Temple, Nassau Hall, and Freemasons' Hall, until about a year ago, when, owing to advanced age, and the declining condition of his health, he was compelled to resign and retire from active business life.

In December last, in view of his long and faithful services, and integrity of character, his Brethren of the Grand Lodge paid him the high compliment of elevating him to the rank of Senior Grand Warden.

Such is a very brief and imperfect sketch of the Masonic life and services of the deceased. He was universally respected by his Brethren for his faithfulness and intelligence, and his memory will long continue to be fondly cherished by them as the memory of a loved Brother who has left behind him the fragrance of a good name.

He was buried by the Grand Lodge on the Sunday following his decease, from the Church of the Messiah; the Rev. Dr. Randall reading the services of the Episcopal church. The attendance of Brethren was very large, though there was no public display. The body was taken to Forest Hill Cemetery, as its final resting place. The deceased has left a widow and one son.

THE ANCIENT REGULATIONS OF THE MASONS OF PARIS.

In the year 1258, Louis IX., King of France, appointed Stephen Boileau, Provost of the Corporations of Paris; which office he held until 1268 or 1269. During this period he summoned before him the Masters and *Prudhommes* of the various guilds and companies, questioned them concerning the ancient statutes, usages and customs of their several arts and trades, and compiled the results in a book. In 1837, G. B. Depping, at Paris, republished this book in his "*Collection de documents inédits sur l'histoire de France,*" under the head of "*Réglemens sur les arts et métiers de Paris, rédigés au 13me siècle et connus sons le nom de livre des métiers d' Etienne Boileau.*" This work is interesting, not only as exhibiting the peculiar usages and customs of the age referred to, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Stone-masons of Germany and England.

Title XLVIII. treats of the Masons, Stone-cutters, Plasterers and Mortar-makers, *(Des Macons, des Trailleurs de pierre, des Plastriers et des Morteliers)* and contains the following Code of Laws, or Regulations:—

I. Any one may be a *Mason* at Paris, provided that he understands the *misterie*, and that he works according to the ancient usages and customs of the misterie.

Here the term *Mason*, is used in a general sense, as the title of the Corporation, including masons, stone-cutters, plasterers and mortar-makers. The word *Mestier* in the original, is equivalent to the Ital. *mestiere;* Fr. *métier;* Eng. *misterie, mistery, mestere,* or *mistere;* derived, according to Du Fresne, Du Cange, and others, from the Lat. *ministerium,* and must not be confounded with the English word *mystery.*

II. No one can have in his misterie, but *one* apprentice, and if he has an apprentice, he can not take him for less than vi. years' service; but he can take him for a longer period, and for pay, if he will. And if he take him for less than vi. years, he must pay XX. *sols parisis* fine, to be paid to the chapel of monseigneur Saint Blasius, unless it happen to be his son, born of honest marriage.

No master could have more than one apprentice at a time, who was to be apprenticed for six years at least, unless in the case of his own son. The Statutes of the Carpenters contained a similar clause, "unless it be his son or his nephew, or that of his wife born in honest marriage." These relatives were not counted as apprentices. In case of non-compliance with this regulation, the master was fined twenty *sols parisis,* to be paid to the chapel of Saint Blasius, who was the patron saint of the French masons and carpenters. The *sou parisis* was equal to 15 deniers; 20 sols parisis=to 25 sols tournois.

III. A mason may take one other apprentice, as soon as the other has accomplished five years, it matters not for how long a term he took the first apprentice.

The first apprentice having served five years, the master was allowed to take another; the former not requiring much further instruction.

IV. The present King, (Louis IX.,) to whom may God grant long life, has given the mastership *(mestrise)* of the masons, to Master William de Saint Patu, during his pleasure. The said Master William having sworn at Paris, within the precincts of the palace, *(es loges du Palès,)* that he would well and loyally keep the misterie aforesaid, to the best of his power, for the poor as well as for the rich, and the weak as well as for the strong, as long as it shall please the King, that he should keep the misterie aforesaid. And afterwards the said Master William took the form of oath aforesaid, before the Provost of Paris, at the Châtelet.

Châtelet was the ancient term for the tribunal at Paris, where civil and criminal causes were disposed of.

During the Middle Ages, the guilds, companies or trades, which were principally carried on by bondmen or serfs, depended entirely from the lord of the manor, or from the King, who regarded the trades as a royal prerogative, and source of revenue. The right to carry on or practice a trade, or occupation, had to be obtained or purchased. Thus the Lex Burgundionum ordains, § 1, Tit. xxi., de servorum contractibus: "Quicunque vero servum suum aurificem, argentarium, ferrarium, fabrum ærarium, sartorem vel sutorem, in publico, attributum artificium exercere permiserit, et id quod ad facienda opera a quocunque suscepit, fortasse everterit, dominus ejus aut pro eodem satisfaciat aut servi ipsius si maluerit faciet cessionem."—(Walter Corp. Juris Germ. ant. i., p. 315.) The trades in Burgundy were thus exercised by Roman serfs or villeins, for the profit and advantage of their lords. Charlemagne, in his Capitulare de villis vel curtis Imperatoris, cap. 45, issued prior to his coronation as emperor, ordains "Ut unusquisque judex in suo ministerio bonos habeat artifices, i. e. fabros ferrarios, et aurifices vel argentarios, sutores, tornatores, carpentarios, scutarios, piscatores, aucipites, i. e. aucellatores, saponarios, ficeratores, i. e. et qui cervisam, vel pomatium sive piratium, vel alind quodcumque liquamen ad opus nostrum faciant, retiatores, qui retia facere bene sciant tam ad venandum, quam ad priscandum, sive ad aves capiendum, necnon et reliquos ministeriales quos ad numerandum longum est."—(Walter ii., page 137.) The relation of the Burgundians and Franks, or at least of the Frankish princes, towards the Roman crafts and trades which existed before them in Gaul, was therefore the same; they made use of them, without themselves learning or practicing them, even down to the time of Charlemagne, and regarded them as a legitimate source of income and revenue. The King gave, sold, or farmed out, to his courtiers or favorites, one or more trades, for a longer or shorter term; that is to say, he conferred on them the mastership *(la mestrise, maitrise, magisterium)* of such trade or corporation as a permanent source of revenue. The craftsmen were therefore obliged again to purchase their rights or privileges. Thus by a deed of 1160, subsequently confirmed by Philip the Hardy in 1276, Louis VII. granted to a certain lady of Yves Lacohe, (uxori Yvoni Lacohe,) for herself and her heirs,—totum jus magisterii of the five companies of the white-leather-dressers, pouch or purse-makers, sword-cutlers, cobblers, and shoemakers; and a century later, in 1287, by royal patent and parliamentary decree the mastership of the same companies was secured to a certain lady Marion, as her sole property. In like manner Master William de Saint Patu was invested with the mastership of the masons, by Louis IX., and was obliged to make oath before the Provost of Paris, that he would impartially execute and discharge the duties of his office. In one of the MSS. of these ancient regulations, the marginal note is added, "the Mastership of the Masons, *to his Master Mason,* who swore before the Provost of Paris, or he who was for this purpose appointed," &c. Depping translates "es loges du Palès" by "dans l'enclos du palais," (within the precinct of the palace,) because the tribunal of the masons (la jurisdiction de la maçonnerie) was always held at the city hall, and appertained to the chief royal architects, (maîtres généraux des bâtimens du Roi,) until the end of the 18th century. The guild statutes of the French masons were never altered at any time.

V. The mortar-makers and the plasterers are subject to the same conditions and are of the same institution as the masons, in all things.

VI. The Masters who keep the misterie of masons, of the mortar-makers and of the plasterers, of Paris, by order of the King, may have two apprentices only in the manner aforesaid; and if they have more apprentices they are fined in the manner aforesaid.

VII. The masons, the mortar-makers, and the plasterers may have as many assistants, (aydes,) and servants, (vallés,) in their misterie, as they please, provided that they show no point of their misterie, to any of them.

Thus it seems that a Master might have as many assistants as he pleased, provided that he did not communicate to them any of the *essential secrets* of the craft, for in this limited sense, must we take the sentence, "no point of their misterie." If we are to understand it literally, then it seems difficult to imagine how the "aydes et vallés" could help learning the "points of the misterie."

VIII. All the masons, mortar-makers, and plasterers must swear by the Saints, (seur sains,) that they will keep the mysterie aforesaid, and will conduct themselves well and loyally, each one to the other, and if they know that any one transgresses in anything, or that he does not act according to the usages and customs of the misterie aforesaid, that they will inform the Master every time that they know it, as they are bound to do by their oath.

IX. The Master, whose apprentice has finished and accomplished his time, must come before the Master of the misterie, and testify that his apprentice has finished his term well and loyally; and then the Master who keeps the misterie must cause the apprentice to swear by the Saints that he will conform to the usages and customs of the misterie, well and loyally.

The Master having furnished the chief master with the necessary proof, the apprentice who had finished his time, was technically declared *free,* and was then obligated to obey the ancient customs and usages of the craft, after which he was admitted a member of the fraternity. It thus appears that at this time there was no intermediate class of Fellow-Crafts or companions. This would explain the article in regard to "aydes et vallés," who were evidently such as would not, or could not, be admitted to learn the art *regularly* and *in due form.* It also agrees with Article 10 of the Ancient York Constitutions, quoted by Krause:—"Furthermore, no Master shall take an apprentice unless for the term of seven years, and then only shall he make him a Mason, with the consent and advice of his Brethren."

X. No one shall work in the misterie aforesaid, after *None* (3 o'clock, P. M.) has rung at Notre Dame, during meat-time *(charnage)*; or on Saturdays during Lent, after vespers are chanted at Notre Dame; unless it be to close an arch or a stair-case, or to make a door-frame closing a layer of stones on the street, *(ou a une huisserie faire fermant assise seur rue.)* And if any one shall work after the hours aforesaid, unless at the works aforesaid, or in any case of urgency, he shall pay iv. deniers fine to the Master who keeps the misterie, and the master may take away the tools from him who is derelict.

XI. The mortar-makers and the plasterers belong to the jurisdiction of the Master who keeps the misterie aforesaid, by order of the King.

XII. If any plasterer sends plaster to put into the work, to any man, the mason who works for him, to whom the plaster is sent, must have a care, on his oath, that the measure of plaster is good and loyal, and if he has any doubt of the measure, he must measure the plaster, or cause it to be measured before him. And if he finds that the measure is not good, the plasterer must pay v. sols fine; that is to say, ii. sols to the Chapel of St. Blasius aforesaid, ii. sols to the Master who keeps the misterie, and xii. den. to him who measured the plaster. And he to whom the plaster has been furnished shall abate for each aune *(asnée,* measure of length) that he shall have had in this work, as much as was found short in that which was measured; but one sack only need not be measured.

XIII. No one can be a plasterer, at Paris, unless he pays v. sols parisis to the Master who keeps the misterie, by order of the King; and when he has paid the v. sols he must swear by the Saints that he will put nothing in the plaster but plaster, and that he will furnish good and honest measure.

XIV. If a plasterer puts into his plaster anything he ought not to, he is to be fined v. sols, to be paid to the Master every time that he is found derelict. And if the plasterer makes a custom of doing so, nor will not amend or change, the Master may forbid him the misterie, and if the plasterer will not quit the misterie for the Master, the Master must inform the Provost of Paris, and the Provost must make the plasterer quit the misterie aforesaid.

XV. The mortar-makers must swear before the Master of the misterie, and before the other *preudeshomes* of the misterie, that he will make no mortar but of good *liois*, and if he makes it of any other stone he must pay to the Master a fine of iv. den.

Liais, or liois, was, according to Depping, a sort of limestone found in the neighborhood of Paris, very suitable for making lime. Prudeshommes (prudentes homines) here mentioned for the first time, were the old and experienced workmen to whom the Master applied for council and advice, in doubtful cases.

XVI. The mortar-makers cannot take their apprentices for less than vi. years' service, and 100 sols de Paris for teaching them.

XVII. The Master of the misterie has the subordinate jurisdiction and the fines of the plasterers and mortar-makers and of their assistants and of their apprentices, as long as it shall so please the King; and the decision of all offences against the misterie, and of those who fight without shedding blood, *(bateurs sans sanc,)* and of all demands, *(clameurs,)* excepting demands concerning property.

XVIII. If any one of the misteries aforesaid is adjourned before the Master who keeps the misterie, if he be in default, he must pay iv. den. fine to the Master; and if he appears on the day and pleads guilty he must pay, and if he does not pay before night, he must pay iv. den. more to the Master; and if he denies, and is in the wrong, he must pay iv. den. to the Master.

XIX. The Master who keeps the misterie, can only levy one fine for each quarrel; and if he who is fined is so angry, *(si eroides,)* and so foolish as not to obey the command of the Master, or pay the fine, the Master may forbid him the misterie.

XX. If any one of the misterie aforesaid to whom the Master has forbade the misterie, works after the Master has so forbade him, the Master may take away his tools, and hold them until he is paid the fine, and if he resist, the Master must inform the Provost of Paris, and the Provost of Paris must compel him.

XXI. The masons and the plasterers are subject to do watch duty, and pay taxes and render the other services that the other citizens of Paris owe to the King.

XXII. The mortar-makers are exempt from watch duty, *(le queit,)* and every stone-cutter since the time of Charles Martel, as the *preudome* have heard it said, from father to son.

This corroborates the old tradition contained in all the ancient English Constitutions, and alluded to by Anderson and Preston, namely, that Charles Martel, when King of France, served greatly Masonry, and learned the science and became of the fraternity, and that he sent masons to England to assist the Saxons in building, and invested them with certain privileges and immunities.

XXIII. The Master who keeps the misterie by order of the King, is exempt from watch duty, by reason of the service he renders in keeping his misterie.

XXIV. He who is over LX. years of age, or he whose wife is in her confinement, is exempt from watch duty, but he must inform him who keeps the watch by order of the King, thereof.

A BEAUTIFUL DEFINTION.

Masonry is the holy spring where faded beauty reformed her image, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompense of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinize. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man, and tears away the golden garment that covers the soulless body. She arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance, seizes the rudder in the storms of life, and brings the leaky ship into a safe harbor.—*Dr. Boerne.*

CANDIDATES FOR INITIATION AND JOINING.

THE periodical influx of members being beneficial to lodges in a pecuniary, as well as in a social point of view, it behoves us all to exercise the greatest circumspection and forbearance in our recommendations and approvals, lest by an indiscreet haste or partiality we become instrumental, or acquiescing, in the election of unworthy candidates. Proselytism being wisely eschewed by our predecessors in the Craft, we profess and are supposed to discountenance the practice. Indirect, equally with direct, advice, is at variance with our Masonic obligations; relations, intimate friends, and persons on whose probity and honor may be placed the firmest reliance, are informed we cannot advise, but leave the question of initiation to their own choice and their minds totally unbiassed by imprudent persuasion; everything connected with the history or customs of the Order that may be revealed to non-masons is, however, freely communicated, and inquirers are given to understand that, in the event of regretting admission into the Craft, *attendance at subsequent meetings and continued membership of a lodge, are acts purely voluntary.**

How preferable this system to an indiscriminate beating up for recruits; the latter may be a good remedy for empty coffers, but, in the long run, will assuredly redound to the discredit of the lodge that sanctions such a course of procedure.

Assuming, however, that candidates have presented themselves of their own free will and accord, lodges have yet most important and responsible duties to perform, viz., to ascertain and determine the fitness for membership. To commence with persons proposed for initiation, the lodge in which an initiate sees the light, is responsible to the entire Craft for the introduction of the new Brother. Under the constitution of England the initiation fee is generally of sufficient amount to deter candidates from offering themselves when actuated solely by motives of curiosity, the minimum being fixed at Three Guineas (exclusively of the registering fee) though there are few lodges, comparatively, where the fee is as low. The vast spread of Masonry in America may be chiefly attributed to the non-existence of a similar restriction, admittance with the Craft in that country being obtainable on the payment of a very few dollars.* Naturally where the fees are low a greater number of candidates is required to support the existence of lodges and those provident asylums, which Masons of every clime delight to establish for the relief of their distressed and aged Brethren. We can afford looking upon the matter in a pecuniary light only, to exercise much greater circumspection than our transatlantic fellow-laborers; our lodges can exist, and our charities flourish, without the indiscriminate acceptance of aspiring candidates. A good old rule, alas! too seldom enforced of late years, was the necessity of a month's delay after application, before the petitioner could be admitted and that under ordinary circumstances proper inquiries relative to the candidate's fitness could be instituted, even though his place of abode was far distant; the revival of this custom is suggested, to be evaded only in cases of great emergency. An objectionable practice prevails pretty extensively, which is to invite candidates to attend the lodge on the evening they are balloted for, when, should rejection befall them, the slight is harder to be borne, happening publicly, than were the intelligence imparted at a more opportune moment.—*London Mag.*

THE PRINCIPLES OF MASONRY.

WE take pleasure in transferring to our pages, the following brief but spirited address delivered by Sir R. P. Douglas, Lieut. Governor of the Island of Jersey, (British Admiral) at the laying of the corner-stone of a new Masonic Hall, at St. Helier, on the 17th Dec. last:—

Right Worshipful Grand Master, Brother Wardens, and Officers of this lodge, —Mr. Lieut. Bailiff and the Jurats of the Royal Court, and all other functionaries in your presence, and the brethren of the Craft here present,—That period in the ceremonies of the day is now arrived when I have to perform a duty assigned to me, and which I believe I shall be able to perform in but a very indifferent manner. The part allotted to me in this interesting ceremony is that of delivering an address bearing upon the moral, social, and religious influences of Freemasonry. Now I will make bold at once to assert, that unless I believed from the bottom of my heart that Freemasonry was calculated to exercise a moral, beneficial, social and religious influence upon society, I would not have lent my presence to the ceremony in which we are now taking part. Sir and Brethren I believe that in taking a part in this day's proceedings, it will be found that as Lieut. Governor of the Island I am not mistaken in my mission here. I find that in the different public ceremonies connected with Freemasonry the nearest relations of our most gracious Majesty have joined, and have indeed taken part in everything calculated to promote the welfare of the Craft. I think I cannot be found fault with if I, in my humble way, am found following in the near footsteps of our gracious Sovereign. I have still greater pleasure in taking this active part, because I am a Mason myself. If in the hearts of Masons here and elsewhere our system be really something more than a mere matter of form, and the principles of our Craft are carried out, they are in a great degree calculated

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*This is undoubtedly true, though some of the Grand Lodges in this country have adoped a different policy.—*Ed. Mag.*

*This is not so. The average minimum fee in this country, is higher than in England, and we know of no case where it is lower.

to exercise a beneficial influence not only in our hearts as individuals, and in the hearts of our Brethren at large, but also for the good of Society in general, and this in a sound, pure, and Christian spirit, as well as in a Masonic spirit. In my experience of Freemasons, and Freemasonry; from the good I have seen that it has effected, and the high moral and excellent principles that I have ever heard advocated in its Lodges, and from what I know of it in its essential requirements, must give my willing testimony to this—I believe that we cannot find any where expressed, the true principles of the Craft, or a description of the line in which we ought to walk anywhere pourtrayed, but in that which ever accompanies us in all our public proceedings—the Holy Bible—that book, from the first Chapter of Genesis to the end of the book of Revelations, is the Freemason's guide and text-book. Their principles are embodied there. I proclaim in the presence of this assemblage that Freemasonry in the United Kingdom—whatever it may be in other parts of the world where the glorious truths of Christianity have not yet been received—I proclaim, I say, that in Christian lands Masonry is essentially, and cannot exist without being practically, a Christian society. From the Bible alone do we get our beautiful rules and regulations, and learn our duty as Masons. It is true we have special obligations to each other, but they only add to the obligations by which we are bound, teaching us to be true and faithful in all our dealings with our neighbours. Masonry teaches us that "true religion and undefiled before God and the Father is this—to visit the widows and the fatherless in their afflictions, and to keep ourselves unspotted from the world." These are the convictions of my heart and conscience; and if we, as Brother Masons, will only act up to our religious duties, depend upon it the moral and social influences of Masonry will be daily and adequately carried out.

OBEDIENCE.

Submission to the constituted authorities, both in the State and in the Craft, is a quality inculcated upon all Masons. With respect to the State, a Mason is charged to be "a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates." And with respect to the Craft, he is directed "to pay due reverence to his Master, Wardens and Fellows, and to them do worship." And another part of the same regulation directs that "the rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, with all humility, reverence, love and alacrity."

Oliver, commenting on the emblematical allusion of the Master to the sun and moon says: Hence we find that the Master's authority in the Lodge is despotic as the sun in the firmament, which was placed there by the Creator never to deviate from its accustomed course till the declaration is promulgated that time shall be no more."

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and the Lodge to the Grand Lodge, and this in its turn to the old landmarks and ancient regulations of the Order. Thus is a due degree of subordination kept up, and the institution preserved in its pristine purity.

PRELIMINARIES TO INITIATION.

Four Lectures delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. John Fitzhenry Townsend, LL. D., Dep. Grand Master of Ireland:

LECTURE III.

We are now to inquire what are the qualifications which our rules demand in candidates for admission to our ancient Society. We must not limit our inquiry to the Book of Constitutions, for it does not contain the whole Masonic law, any more than the collection of statutes contains the whole law of England. Like the great social community of which we form a part, we have our written and unwritten law, exactly analogous to the statute law and common law of the realm: the former promulgated by the Legislature in Acts of Parliament, recorded in the Parliament rolls; the latter not originally written—not deriving the force of law from being found in this or that book or record, but from custom—from long, uninterrupted usage, and universal reception. The written law of Masonry is contained in a small compass; it is comprised in the Ahiman Rezon, published and sanctioned by the Grand Lodge. It may not be uninteresting to observe, that "Ahiman Rezon" is the name applied to the Book of Constitutions which was used by the ancient division of Freemasonry which separated in 1739 from the Grand Lodge of England, to which it has since been reunited. The word is derived, as Doctor Mackey's Lexicon informs us, from three Hebrew terms: *ahim*, brothers; *manah*, to choose, or appoint; and *ratzon*, the will, or law; the whole signifying—"The law of the Chosen Brethren." Some Grand Lodges, our own included, have since retained this title for their Books of Constitutions. But our unwritten law is of much greater extent, and far more widely dispersed. It is found in the universal customs and landmarks of the Order; in the particular Masonic usages of this country; in the decisions of various Grand Lodges, and in the writings of Masonic Authors of established authority. Most of all, it is to be found in the ancient Masonic Regulations, which, in one form or another, have come down to us from century to century. The substance of the most important of these is now contained in the Ancient Charges, printed at the end of our Book of Constitutions. These Charges were collected by Dr. Anderson and Dr. Desaguliers from more ancient documents, and were approved by the Grand Lodge of England on the 25th of March, 1722. They are deservedly held in the highest veneration, and are really as necessary to be known by the expert Mason as is the Ahiman Rezon itself. They prescribe—"that the men made Masons must be *free born*, or no bondsmen; of mature age and of good repute; hale and sound, not deformed or dismembered at the time of their admission; but no woman, no eunuch, can be admitted." In this respect, as in others, the Ancient Charges only repeat Masonic principles of far earlier date. The celebrated "York Constitutions," which are said to have been collected in 926, when Prince Edwin, the son of King Athelstan and great grandson of King Alfred, summoned the Masons of England to a General Assembly at York, were to the same effect.

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The rule of the Ancient Charges requires, as you will observe, that to be a Mason a man must be *free born:* he must not be a slave, nor the son of a slave.

Probably this exclusion of persons of a servile condition was derived from the famous mysteries of the Greeks and Romans, in which no person could be initiated, unless free-born. For in those nations the offspring of the slave were slaves like the parent; and the slave was the absolute property of his owner, just like any other domesticated animal: slaves, (to use the words of a justly popular writer,) "were fed and bought and sold like beasts; not able to call their lives or their bodies their own; forced to endure any shame or sin which their tyrants required of them, and liable at any moment to be beaten, tortured, or crucified at the pleasure of their cruel and foul masters and mistresses." The northern tribes which invaded the western empire also had their slaves, chiefly Slavonian captives. Even the Anglo Saxons, to whom we are apt to look with veneration as the origin of our free institutions, had slaves. Who does not remember "Gurth, the son of Beowulf, the born thrall of Cedric of Rotherwood?" Gurth was the property of his master, and accordingly wore his master's collar on his neck. Nor had the vivid picture its prototype only in the imagination of the great romancer of the North. The slaves of Saxon times were, as the historian Hume informs us, the most numerous rank in the community: they were the property of their lords, and incapable themselves of possessing any property; nay, the nation was peculiarly prone to a slave trade of its own; and even after the Norman conquest the practice was prohibited by the Canons of a Council held at London in 1102. So that it is no wonder the York Constitutions should prohibit the admission of slaves. The villeins, or farm bondsmen, of the feudal ages were little higher in the social scale. And so, for eight centuries at least, the ancient rule has been preserved, partly by the spirit of the Institution, always tenacious of old practices—partly by the anxiety it has always evinced to prevent the exercise of any coercion upon those who join it. It was reserved for Christianity to teach men their common humainty and its consequent duties, and to break down the tremendous barrier between the bondman and the free—a barrier which, in these times, and in this country, we can scarcely appreciate. If any object that the distinction should no longer exist, I can only reply that it has existed—and still exists. We may not like it, but we cannot abolish it, for it is a landmark of the Order. Happily in these countries it is of little moment; but it may arise, and it has arisen, beyond the Atlantic. Would that it were the sole difficulty to which the system of slavery has given rise there! Would that all could be as conclusively, and peacefully, decided! It has been attempted to confine this prohibition to an *actual* slave, and the Grand Lodge of England seems to have inclined that way, for it only requires that the candidate shall be "a free man." But the Ancient Charges expressly state that he must be *free-born*; and I need not waste time on an interpretation of the rule as repugnant to the ancient landmark as to historical experience.

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And the candidate must be *a man.* No woman can be admitted. Yet we have it on undoubted authority that a lady of high position was once, in this country, initiated into Masonry. I mean Mrs. Aldworth, of Newcastle, near Cloyne, in the County of Cork. The place still belongs to that highly respected family. It seems that on some occasion the lady's curiosity outstripped her good breeding; for she contrived, somehow, to witness the ceromony of an initiation; but having been discovered, the Brethren (I presume as a last resource,) admitted her to participate in it. She often, I have been told, appeared in public with the Freemasons, decorated with the leather apron. And it should not be forgotten that she was a faithful depository of the confidence of her Brethren, and a very active and energetic laborer in the work of benevolence and charity.

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We see also that the candidate is required to be a *perfect* man, without blemish; and to have the proper use of his limbs at the time of his admission. The requirement is as old as the York Constitutions themselves. But in modern times there seems to be a tendency to mitigate the rigor of the ancient rule. Masonry originated in ruder ages when bodily strength was more essential than intellectual vigor, and for centuries the Freemasons were an association united for the prosecution of actual, physical, handicraft labor, though their mutual ties were also fraternal and social. They were therefore careful to exclude all who were less likely to be useful than burdensome to the society. But now that the association is no longer operative, the reason for requiring bodily perfection in candidates does not exist; and although many eminent Masons still adhere, on principle, to the rigid rule of our predecessors, our own Grand Lodge has adopted a more relaxed practice; for it has declared by the law, now re-enacted at page 65 of Ahiman Rezon, that the Grand Lodge, the Grand Master, or the Deputy Grand Master may, on due memorial made, wherein the defect shall be clearly specified, grant a dispensation for any such personal imperfection. I presume the object of specifying the defect is, that it may be seen, before issuing the dispensation, whether the defect is such as to prevent the candidate from doing the work even of Speculative Masonry. It can hardly be contended that a dispensation should be granted to a deaf, dumb, or blind man. I once, not long since, refused a dispensation to a person whom I conceived to be disqualified (by the loss of a limb), for even Speculative Masonry, and I referred the question to the Grand Lodge, which thought proper to grant the dispensation; but I do not know for what reason, or whether any reason was alleged. It is not for me to review the decision; but I humbly conceive that the principle on which I acted is correct, although I did not, in this individual case, apply it correctly.* If we were to dispense with all the distinctive peculiarities of our Craft it would soon cease to be Masonry at all.

It is plain, as I conceive, that as no dispensation could authorise the admission of a woman to a Masonic Lodge, so no Masonic authority could give a valid dispensation in case of the particular sort of mutilation to which the Ancient Charges refer. This is partly derived, I suppose, from the Levitical Law, partly from the abhorrence entertained in the Western world of those victims of Oriental jealousy and despotism, often made the instrument of vices of which it is not right that I should speak, or you hear. "The aversion and contempt which

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☞*In a later case the Grand Lodge recognized the principle and acted on it, refusing a dispensation (by a small majority, however,) to a gentleman so afflicted with paralysis as to be incapable of moving without assistance.

mankind has so universally entertained for that imperfect species, appears to have degraded their character, and to have rendered them almost as incapable as they were supposed to be of conceiving any generous sentiment, or performing any worthy action." The Ancient Freemasons appear to have adopted that popular notion. And yet Gibbon, whose words I have just quoted, reminds us that particular instances have occurred of persons of that class distinguished by their valor, fidelity, and abilities. At all events that rule is express, and is deemed of universal obligation amongst us: of which some traces, to which I do not choose to allude more distinctly, may probably still be found in different parts of the country.

It is also required that the candidate should be of "mature age." No precise period is fixed; but the general practice is, to consider that age as sufficiently mature which is fixed by the law of the country as the termination of childhood. With us, in Great Britain, the age of twentyone has been immemorially so considered, according to the old Saxon constitutions on the continent; but in different kingdoms of Europe this period has been fixed at different times. The age of twentyone must be considered, for Masonic purposes, "mature age" amongst us, as it is in America. And although dispensation sare very frequently given to persons under age, yet, as I think they ought not to be refused out of mere tenacity of the arbitrary rule, so I think they should not, without sufficient reason, be asked for; and all who have had experience of the matter will, I think, concur with me in the opinion that boyish impatience of a mere youth to take upon him the obligations of a society like ours is no reason for infringing the very reasonable rule of the Order in such cases, or asking for a permission to infringe it, which permission, as very little can be known of the matter beforehand, it would in general be unreasonable to refuse.*

It is almost superfluous to add that the candidate should be of mature understanding as well as of mature age; and as children cannot be admitted, so we are bound to exclude idiots, insane persons, and dotards,—all for the same reason: that is, because they are all destitute of that free will which is the very essence of our engagements.

Having now disposed of the physical qualifications of the candidate, I shall next proceed to consider his moral qualifications—a still more important subject than the former.

But let us not conclude without humbly acknowledging that Divine goodness which has bestowed upon us all here present those physical qualifications we have been discussing:—right reason and clear faculties, the full enjoyment of bodily health and vigor, and the means of working our way through life by honorable exertion in our several callings. Nor is it a trifling privilege to enjoy a free social condition—to live in a land where freedom is the birthright of every man, and each may enjoy at liberty the earnings of his own industry or the property he has derived from those of whose industry he is permitted to reap the fruits—a country in which (to use the words of the celebrated commentator on its laws,) "political liberty is the direct end of the Constitution. The man

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*No such dispensations can be granted in this country.—*Ed. Mag.*

who does not deem all this a fit subject of thanksgiving cannot have a spark of gratitude in his composition.

Let us therefore offer ours to Him who sends every good gift and every perfect gift from above, and pray that we may use those which he has vouchsafed to us, to His glory and the benefit of our fellow men.

THE FURNITURE OF A LODGE.*

"Bible, compass, and square
As our ensigns we wear,—
  The bright symbols of wisdom profound;
And, while these are our guide,
Every mystery beside
  As a toil to our heart will be found"—*Masonic Song.*

"May every Brother steer his course through the world by the three great lights of Masonry."—*Sectional Charge.*

When a person builds a house for his own residence, the first consideration after it is finished is, how it may be furnished to the best advantage. For this purpose he takes counsel with himself, and exercises due deliberation on a matter of such vital importance. It is not the work of a moment. Plans are formed and laid aside. Others succeed and prove equally unsatisfactory. Time passes on and the final decision still looms in the distance. He calls in the assistance of his friends with little profit. Each has some favourite crotchet of his own, and their opinions do not coalesce. At length he does what any sensible man would have done in the first instance. He applies to his upholsterer, and placing the matter in his hands, with a *carte blanche*, the difficulty ceases, and the house is speedily fit for the residence of its owner.

How different from all this is the furnishing of a Mason's Lodge. It needs no personal anxiety—no consultations with friends—no professional aid. All the furniture technically required is the same in every Lodge in the universe, and consists of a triad of articles simple in themselves but containing an abundance of moral references to the faith and practice of a virtuous man during his preparation for another and better world. And on that account we term this important triad the Great Emblematical Lights of Masonry which point the way to heaven. It will not, therefore, excite any wonder that this triad is highly prized by the fraternity as an unalterable landmark. However opinions may vary respecting some other parts of the system, as men differ in their interpretation of certain passages of Scripture, the furniture of the Lodge admits of no diversity of exposition. Its object and design are so cleverly defined as to be incapable of mistake or perversion. It may always be seen in the East, the seat of wislom, placed on an altar as a significant representative of the Shekinah in the emple of Solomon in Jerusalem. Here the candidate seeks the light and finds ; and its first bright rays rest on these glorious emblems of mental illuminaon which he is taught to venerate as the embodiment of all that is great and ood. Does he want instruction to guide his path through the devious wilder-

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*From Dr. Oliver's new work, *The Freemasons' Treasury.*

ness of the world, it is abundantly supplied by the furniture of a Mason's Lodge? Does he seek for faith, hope, and charity,—does he lack wisdom, strength, or beauty—does he long after the practice of temperance, fortitude, prudence and justice—they are to be found there if anywhere. They will enlighten his dark mind, supply him with rules of practice adapted to all states of existence, and furnish those helps which every step in the progress of life demands. In a word, as was expressed in the Prestonian Lecture, they give real and intrinsic excellency to man, and render him fit for the duties of society. They strengthen his mind against the storms of life, pave the way to peace, and promote domestic happiness. They meliorate the temper and improve the understanding; are company in solitude, and give vivacity, variety, and energy to social conversation. In youth they govern the passions and employ usefully our most active faculties; and in age, when sickness, imbecility and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, they yield an ample fund of comfort and satisfaction. And hence, whoever cultivates this science and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a theme that is inexhaustable, ever new, and always interesting.

The first great light contributes its aid to make the Lodge *just*, because it is the primary and supreme grand archive of Masonry, from the threefold nature of its contents; viz., law—prophets—gospel, including that divine history which was transmitted by Moses, the traditionary Grand Master of the Lodge of Israel in the wilderness. The writings of the prophets and apostles there recorded direct us in the way of holiness, by exhibiting the eminent virtues of holy men of old, as shining examples to ourselves; and show the necessity of loving and fearing God as the beneficent author of all wisdom and goodness, and of doing to our Brethren as we would have them do to us. In a word, this holy volume inspires us with spirtual discernment, and enables us to obtain the blessing of a quiet conscience in this transitory life, with a hopeful assurance of celestial bliss in the world to come.

The square and compasses when united are intended to regulate our lives and actions, as the volume of the sacred law regulates our faith. The compasses, being the chief instrument made use of in the formation of all architectural plans and designs, are appropriated to the Grand Master as the chief ruler and governor of the Craft, under whose patronage our laws are judicially enforced and implicitly obeyed by the fraternity. The square is appropriated to the whole Craft, because as every initiated Brother was obligated within it so is he exhorted to consider himself for ever bound to act thereon.

These great lights bear a reference to the three moral duties; for the Bible is the grand depository of faith in God: the square directs us in our duties to our neighbors, and the compasses refer to ourselves. The three degrees are also pointed out by the same triad, the first being a system of morals contained in the Holy Bible. The square is the instrument by which the Fellow Craft is proved, and the third degree is denoted by the compasses, that being the only instrument which describes a perfect figure with a circumference equidistant in all its parts

from the common centre. This minute method of examining a symbol or series of symbols may appear to the undiscriminating Brother a refinement of interpretation that the circumstances scarcely warrant. But the doctrine of progress speaks a different language, and not only justifies, but absolutely commands such an analysis as may exhibit a full and particular view of every point, part, and secret, and briefly, though rationally, illustrate them by such apposite explanation as may afford a clear and unobjectionable solution of the mystery. Hence it becomes the duty of every Masonic expositor to scan his subjects with the eye of a critic. He must look at them from every point of view. A bald and disjointed elucidation is unsatisfactory, and worse than none. Either do the work well, or omit it altogether. What support could Freemasonry expect to obtain in these enlightened times, if it continued to be the namby-pamby thing which presented itself to the public eye towards the close of the seventeenth century? It would not be tolerated; and, therefore, improvements out of number have been suggested, many of which have received the sanction and concurrence of the authorities and now form part of the system.

MASONRY PRACTICALLY ILLUSTRATED.

Gloucester, Mass., March 23, 1863.

Br. Moore—Brother De Vries was shipwrecked on the coast of West Australia, in the Summer of last year, and as a slight appreciation of our gratitude toward the Brethren of Lodge of St. John, No. 712, of Perth, West Australia, the following Resolutions were forwarded, and answer received. By a vote of Tyrian Lodge I am requested to forward them to you for publication in your Magazine.

Yours, Fraternally, Francis Proctor, *Sec.*

We, the undersigned, a Committee appointed by Tyrian Lodge of A. F. and A. Masons, at a meeting held at Gloucester, State of Massachusetts, U. S. A., on Tuesday evening, Aug. 15th, 1862, for the purpose of expressing the grateful appreciation of this Lodge for the important services rendered by the Master, Wardens and Brethren of Lodge of St. John, No. 712, West Australia, to our Brother Jacob De Vries, at the time of his shipwreck on a foreign shore, be it therefore

Resolved, That the thanks of this Lodge be, and are hereby tendered to the Master, Wardens and Brethren of the Lodge of St. John, No. 712, West Australia, for the charitable disposition and warm hearted benevolence bestowed on Brother Jacob Vries, immediately after being shipwrecked (some months since) on the coast of Australia.

Resolved, That the excellent qualities which adorn the Officers and Brethren of the Lodge of St. John, as men and as Masons, they are endeared to us, and we shall ever hold them in grateful remembrance.

Resolved, That a copy of these Resolutions, signed by the Master and Wardens, under the seal of this Lodge, be transmitted to the Officers and Brethren of the Lodge of St. John, No. 712, of West Australia.

Signed,
John S. Webber,
S. S. Day,
Joseph Dann,
} *Committee.*

The foregoing Resolutions, signed by A. J. Center, W. M., John Loyd, S. W., Joseph Dann, J. W., and signed under seal by Francis Proctor, Secretary of Tyrian Lodge, were duly forwarded to Lodge of St. John, Perth, W. Australia, and the following acknowledgment of them has been received:—

PERTH, WEST AUSTRALIA,
24th Nov., A. L. 5862.

To the Worshipful Master, Officers and Brethren of Tyrian Lodge, Gloucester, State of Mass., United States of America—

W. MASTER AND BRETHREN—I am directed by the Worshipful Master, Officers and Brethren of the Lodge of St. John, No. 712, to acknowledge the receipt of the Resolutions adopted by Tyrian Lodge on the 18th of August last, conveying the thanks of the Lodge for the assistance rendered to Brother De Vries on the occasion of his being shipwrecked on our coast last year.

It is with feelings of pleasure, that our Lodge and our Masonic Brethren in the Colony notice your appreciation of those services rendered to Bro. De Vries, and we thank you for the expressions of your remembrance of our assistance to our Brother, conveyed in those Resolutions.

Although we deeply sympathized with the misfortunes of Bro. De Vries, we were but too happy in exemplifying the distinguishing characteristics of a Freemason's heart, "Charity to the poor and penniless," and it will ever be to us a source of grateful remembrance, that we, in a slight measure, contributed to the relief of a distressed Brother.

Your Resolutions have been duly recorded on our books, and wishing your Lodge, and yourselves individually, every prosperity, believe me,

Yours, Fraternally,

I. F. STONE, *Sec. of Lodge of St. John, No.* 712.

MASONIC TOLERATION.

GOD commands us to love one another, to love our neighbor as ourself; and we dispute, and wrangle, and hate and slay each other, because we cannot be of one opinion as to the essence of His nature as to his attributes; whether he became man born of a woman and was crucified; whether the Holy Ghost is of the *same* substance with the Father or only of a *similar* substance; whether a feeble old man is God's vicegerent; whether some are elected from all eternity, to be saved, and others to be condemned and punished; whether punishment of the wicked after death is to be eternal; whether this doctrine or the other be heresy or truth;—drenching the world with blood, depopulating realms, and turning fertile land into deserts; until for religious war, persecution and bloodshed, the earth for many a century has rolled round the sun, a charnel-house steaming and reeking with human gore, the blood of Brother slain by Brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the universe.

And if men were all Masons, and obeyed with all their heart her mild teachings, that world would be a paradise: while intolerance and persecution make of it a hell. For this is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice: Hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the universe; and be Charitable, as God is towards the unfaith, the errors, the follies and the faults of men; for all make one great brotherhood. Have Faith in God, Hope in immortality, and Charity to all mankind.

MASONIC FUNERAL IN BALTIMORE.

THE burial of Brother General JOSEPH ROBINSON, R. W. Grand Secretary of the Grand Lodge of Maryland, which took place on Friday morning, March 20, 1863, was one of the most solemn and expressive Masonic scenes that was ever witnessed in Baltimore. Br. Robinson had endeared himself to his Brethren by a long, laborious and faithful service, and was greatly respected and beloved by them. In his earlier years he was one of the most active and enterprising of the citizens of Maryland. His associations were of the first order, and he was always ready for the performance of any service his fellow-citizens required of him. He was prominent in the Battle of Baltimore, which was fought at North Point, near the city, in the war with England of 1812. He did efficient service on that eventful occasion.

Brother Robinson died on Tuesday morning, March 17th, and at a Special Communication of the Grand Lodge, held on the evening of the same day, Committees were appointed to provide for his burial, and to prepare a testimonial of respect for his memory. The Committee to provide for the funeral, reported on Thursday night.

On Friday morning, at 9 o'clock, the G. Lodge resumed labor, having been called off until this hour on the previous night, after the Report of the Committee had been received, and all the necessary prepartions made. After the call of the Grand Lodge to labor by the Grand Master, the part of the Burial Service, appropriate to the Lodge room, was performed, the Deputy Grand Chaplain, Rev. Bro. Robert Piggot, D. D., leading, and the Brethren responding in the ceremonies. The service selected for the occasion was from Webb's Monitor. It was performed in a most solemn and impressive manner, affording evidence of the profound respect of the Brethren for the services of religion. The responses were distinct and clear, and the Brethren engaged in them with an earnestness that was expressive of their interest in the truly Masonic and religious sentiments they were uttering.

After the service in the Hall, the procession was formed by the R. W. Grand Marshal Br. Wm. McClymont. The Brethren were all clothed in black, with white gloves and aprons. Under the direction of Grand Marshal, the Grand Lodge, in company with Concordia Lodge, No. 13, of which the deceased was a member, proceeded to the residence of the deceased, on Holladay street. The body was taken in charge by the Brethren, who proceeded with it to St. Paul's Church, where the services of the church were performed. The procession then moved to Greenmount Cemetery, the Grand Lodge and Concordia Lodge in front, on foot, followed by the family and friends of the deceased in carriages. Eight pall bearers, consisting of the oldest members of the Fraternity in Baltimore, performed all the necessary service in the removal of the body. They walked four on each side of the hearse to the cemetery. The pall bearers were Past Grand Masters Gen. Benjamin C. Howard, Charles Webb, and Charles Goodwin, Past Deputy Grand Master John Coates, Past Grand Treasurer Samson Cariss, and Past Masters Bros. L. Langston, S. Child, and R. A. Holmes.

At the grave the Grand Lodge and Concordia Lodge formed a hollow square, enclosing the family and friends of our deceased Brother. The services of the

Church were performed by Rev. Bros. Libertas Van Bokellen and Robert Piggot, and the Masonic services by Rev. Bro. Dr. James D. McCabe, Grand Chaplain of the Grand Lodge. At the point in the services at which the Grand honors are given and the evergreen deposited in the grave, there was a momentary pause, eloquently expressive of awe and solemnity. The Grand Master then approached the side of the grave, and holding up the roll which was invested with crape, said, "This roll, which I now deposit in the grave of our departed Brother, is inscribed with his name and age and official rank." Then holding up the evergreen, he said, "This evergreen, which we place in the grave with our Brother, is the Masonic emblem of immortality. It reminds us, that although we commit the body of our Brother to the dust, his spirit has returned to God who gave it, and that on the morning of the resurrection both body and spirit shall come forth from the place of their rest, and in their reunion pass to their inheritance of never fading glory." The Brethren then passed round the grave, each depositing his sprig of evergreen and giving the grand honors, repeating with each motion, "The will of God is accomplished. So mote it be." The services were then concluded by the Grand Chaplain.

The services at the grave were performed with great regularity, and the Brethren were duly impressed with their importance. The entire ceremonial was appropriate, heartfelt and impressive, and there is no doubt that it was effective for good upon the minds and hearts of the Brethren in attendance. With subdued and solemn feelings the Brethren returned to the Masonic Hall, where the services of the occasion were concluded by closing the Grand Lodge. M.

MR. E. A. RAYMOND'S OPINION

OF the Body and Persons with whom he is now associated as a Supreme Council.

Deus Meumque Jus.

ORDO AB CHAO.

From the East of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirtythird and last degree "Ancient and Accepted Rite," under the C. C. of the Zenith, near the B. B., answering to 40° 42′ 40″ N. Lat., and 2° 51′ E. Long., meridian of Washington City.

To our Illustrious, most valiant and Sublime Princes of the Royal Secret, Knights of K——H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres:

TO ALL TO WHOM THESE LETTERS SHALL COME, GREETING:

HEALTH—STABILITY—POWER.

Know ye, That at a Stated Session of the Supreme Grand Council of the M.·. P.·. Sovereigns, Grand Inspectors General of the thirtythird and last degree—"Ancient and Accepted Rite," duly and legally established, constituted and organized for the Northern Masonic District and Jurisdiction of the United States of North America, held on the 30th day of the 3d lunar month, called Sivan, Ano. Hebm. 5611, Rese. 2387, Ords. 733, et Mm. 537, and of the Christian Era, the 30th day of June, 1851, at their GRAND EAST—New York City:

It was unanimously resolved, decreed and ordered, that the following official MANIFESTO be published, and sent forth to all the various Masonic Grand Bodies over the two Hemispheres.

Whereas, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a *pretended* "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirtythree Degrees, of and for the State of New York," has, since the last Stated Session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic fraternity, under date of the 7th of April, 1851, with two *counterfeited* stamps, and the following names appended thereto, to wit:—HENRY C. ATWOOD, Jno. W. Timson, JNO. W. SIMONS, EDMUND B. HAYES,[*] DANIEL SICKLES,[†] George E. Marshall, Thomas Hyatt, A. Colo Veloni, and David Cochrane—all of which was also re-published in the "American Keystone" of the 22d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well-known and well-established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most *outrageous Imposture and Conspiracy against our most Illustrious Order in general, and this Supreme Grand Council in particular.*

And Whereas, said *Conspiracy* and *Imposture* have been further developed in a second publication in the New York Herald of the 20th inst., and in the New York Express of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern *Hemisphere* (!) of the United States of America," with the following names as officers thereof, headed by a new champion, Jeremy L. Cross, with the notorious Henry C. Atwood as his *Grand Master of Ceremonics*, and William H. Ellis, William H. Jones, of New Haven, Conn., John S. Darcy, of Newark, N. J., and Robert B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "under an American organization," being an *amalgamation* of the degrees of the "Ancient and Accepted Rite" with the American Chapter and Encampment degrees—a HYBRID arrangement, tending to the wholesale breaking up of every ancient Masonic landmark, and totally at war with all constitutional Masonic law, as well as common sense.

Now, therefore, be it distinctly and universally known and remembered, that *all* and *every one* of the aforementioned individuals have *usurped* the right to degrees *into which they have never been lawfully initiated*; that they have been and are *practising a gross and palpable Imposition on the Masonic fraternity of the United States*, in shamelessly assuming to confer degrees and exercise powers with which *they are not invested*, and to which *they have no lawful claim; that they are dangerous agitators and disturbers of the peace, harmony and good government of the Ma-*

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[*] Grand Commander of the Council, so called.

[†] Grand Secretary of the same.

sonic Order; *and, as such, should receive the condemnation of all "good and true" Masons.*

Resolved, That our Masonic Brethren throughout the United States and the world, be, and they are hereby cautioned against the aforenamed individuals, as *Impostors in Masonry*, whose only object seems to be deception, for purposes of unenviable notoriety and pecuniary profit.

Ordered, That all intercourse with them, on the part of Brethren acknowledging the authority of this Northern Supreme Grand Council, of the thirlythird and last degree "Ancient and Accepted Rite" be, and is hereby *interdicted*, under the heaviest penalty of Masonic law.

DEUS MEUMQUE JUS.

J. J. J. GOURGAS,
M. P. Sov. Gr. Commander 33d ad viatam.

EDWARD A. RAYMOND,
Ills. Treasurer General of the H. E.

CHARLES W. MOORE,
Ills. Secretary General of the H. E.

KILLIAN H. VAN RENSSELAER,
Ills. G. Master of Ceremonies.

ARCHIBALD BULL,
Sov. Gr. Inspector General 33d.

JOHN CHRISTIE,
Ills. Captain of the L. G.

FRANCOIS TURNER,
Sov. Gr. Inspector General 33d.

GILES F. YATES,
Mo. Ill. Inspr. Lieut. Gr. Commander 33d.

THE ATWOOD-HAYS COUNCIL.

THE first Supreme Council of the 33° A. and A. Rite was established at Charleston, S. C., May 31st, 1801. By the secret statutes of the Order, which provides for two Supreme Councils in America, the second one was established at New York, Aug. 5th 1813, (a Consistory of S. P. R. S. 32d degree having been organized in Aug. 1806) by the body at Charleston. The first assumed the title of the Supreme Council for the Southern Jurisdiction of the U. S. The latter, that of the Supreme Council for the Northern Jurisdiction of the United States.

The territory of the latter thus lawfully acquired, was invaded in October 1807, by Joseph Cerneau, who then formed a Consistory. In 1815, he proclaimed a Council established, which was designated as the "Supreme Council for the United States, their Territories and Dependencies." After undergoing various vicissitudes, it was finally, and by mutual consent, *dissolved* in 1846.

In 1832, one of its Subordinate Chapters of Rose Croix, revolted. Among its members was the late H. C. Atwood. It never was in communion with its founder again; or afterwards acknowledged by it.

In 1837, Atwood and others were expelled by the Grand Lodge of New York. Among those who tried him and his associates, were several members of the Cerneau Council, then officers of the Grand Lodge, and of the G. Steward's Lodge.

Atwood, and his associates were not restored until Dec. 27th, 1851, and during the whole of that period his and their Masonic Acts were unlawful.

On the 7th of April, 1851, he proclaimed the establishment of a "Supreme Grand Council of the 33 degrees of and for the State of New York." This contemptible effort failed, and on the 20th June, 1851, it was reorganized, with Jeremy L. Cross as its head, under the title (unheard of previously) of the "Supreme G. Council for the NORTHERN Hemisphere:" where that was, we never discovered in any geographical work. This Association was denounced by both the Southern and Northern Supreme Councils, as an imposture and fraud, and Cross, who claimed to have derived his authority from the Supreme Council for the Southern Jurisdiction, was by that body published as an Impostor. It existed until July, 1852, when it was again reorganized by one Foulhouse, (afterwards expelled by the G. Orient of France Feb. 4th, 1859,) with H. C. Atwood, as its Chief again.

In 1853 Atwood was expelled once more by the G. Lodge, and he and others outlawed with him, again revived the old spurious St. Johns' Grand Lodge. In June, 1859, E. B. Hays, and others, his associates in this bogus body, were restored as symbolic Masons, having dissolved the Spurious St Johns' G. Lodge. Two months previously, these men, H. C. Atwood, E. B. Hays, Geo. L. Osborne, and Chas. W. Atwood proclaimed themselves to be "The Supreme Council of Ill. S. G. I. G. of the Ancient and Scottish Rite of Freemasonry, in and for the Sovereign and Independent State of New York, and exercising authority over all the Northern Masonic Jurisdiction of the Western Hemisphere, where no Supreme G. Council is established."

In Sept. 1860, H. C. Atwood (still under expulsion) died, and E. B. Hays proclaimed himself his successor and Sov. G. Commander of this body.

In 1861, a reorganization again took place. It then claimed to be the succession of the *old dissolved and never revived Cerneau Council*, and assumed the style of the "Supreme Council 33d Ancient and Accepted Scottish Rite for the *United States* of America, its Territories and Dependencies."

In March 1863, it received into its embrace the Brethren expelled by the Northern Supreme Council in May 1862, thus making itself a Masonic Botany Bay, and preserves, we believe, the title it last assumed.

Thus within ten years this organization has had no less than four different appellations; each one offensive to genuine Scottish Masonry. How long they will be enabled to preserve the present one, time will determine; but we should not be surprised, when they assume another name, if they claim rule over the whole of the universe, including the NORTHERN Hemisphere, its Territories and Dependencies! and rival in fame the "Scald Miserables" of old.—*N. Y. Sat. Cour.*

FREEMASONRY IN THE LEVANT.

FROM the travels of Alexander Drummond, Esq., Consul at Aleppo, written at Smyrna, in the year 1745. Passing a bookseller's shop I observed an old volume of the *Imperial Magazine*, 1730, open at an engraved plate of the sword of Gustavus Adolphus, as presented to the Grand Lodge of England, in 1730, by the Duke of Norfolk. Here are one or two scraps, worthy of preservation in "Masonic Notes and Queries."

"At this carnival season, they have an assembly here, to which Mr. Consul Crawley did me the honor to introdnce me; and, as I had formed a Lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them by some priest, as a conjuror of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity; and when I entered the room they serveyed me with truly female attention. After they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance that one of the number was hardy enough to desire me to dance with her; and as she escaped without danger, I was afterwards challenged by a pretty little blooming creature with whom I walked seven minuets during the course of the evening.

"Aa I have mentioned the Lodge of Freemasons, I cannot help congratulating myself upon the opportunity I had of making so many worthy Brethren in this place, and of forming the only Lodge that is in the Levant.

"For ages past, a savage race,
O'er spread these Asian plains,
All nature wore a gloomy face,
And pensive moved the swains.

"And now Britannia's gen'rous sons,
A glorious Lodge have raised,
Near the fame'd banks where Meles runs,
And Homer's cattle graz'd.

"The bri'ry wilds to groves are changed
With orange trees around,
And fragrant lemons fairly rang'd
O'ershade the blissful ground.

"Approving Phœbus shines more bright,
The flowers appear more gay;
New objects rise to please the sight
With each revolving day.

"While safe within the sacred walls,
Where heavenly friendship reigns,
The jovial Masons hear the calls
Of all the needy swains.

"Their gen'rous aid, with cheerful soul,
They grant to those who sue;
And while the sparkling glasses roll,
Their smiling joys renew."

Obituary.

BROTHER SIMON T. DRAKE.

Resolutions adopted by Rising Star Lodge, Stoughton, Mass. April 2, 1836:

Whereas, it hath pleased Divine Providence sorely to bereave Rising Star Lodge, in the death of one of its most esteemed and dearly beloved members, Brother SIMEON P. DRAKE, therefore

Resolved, That while we recognize all that God doeth among us, as ever wise and good, and bow with profound submission to his holy providence, we realize most deeply, in the death of Br. Drake, the loss of a long tried, most faithful friend and companion; one who has long been a chief pillar of Masonry in this community; who embracing it in its early and unpopular days, stood firmly by it in times of adversity, and continued, even unto the hour when death took him from our midst, to give to the institution he so much loved, his labor and his means, and above all, the support of a most upright and worthy character.

Resolved, That we shall cherish in sacred recollection the virtues of our departed Brother, long keeping in mind the obligations we all owe him, in the distinguished services he has rendered us, as he has led us, step by step in the knowledge of the mystic rites of our Order, and instructed us in its great principles; and as henceforth we look upon the seat he has so long and honorably filled, sad indeed will be our hearts, for that we shall see his face and hear his voice no more.

Resolved, That we most deeply sympathize with the widow of our departed Brother, in her very great affliction, which leaves her the last surviving member of the beloved household, assuring her, that in her loneliness, our remembrance of her shall not fail; praying that she will find rest in the Divine Comforter, and be supported by His sanctifying grace in this and all her trials.

JAMES SWAN,
J. W. DENNIS, } *Committee.*
ENOS TALBOT,

Stoughton, April 2, 1863.

BROTHER GERSHOM WHITTEMORE.

The following preamble and resolutions, in reference to the death of Br. GERSHOM WHITTEMORE, were adopted by Hiram Lodge, West Cambridge, Mass., March 5, 1863:—

It has fallen to us as Members of Hiram Lodge, at brief intervals during the last few months, to render the final Masonic rites and honors to Brethren who have laid down their lives in the service of their Country, and we are now reminded by a sudden event, that into the abode the most peaceful and remote from danger, the Angel of death may enter. Our beloved friend and Brother, Past Master Gershom Whittemore, Tyler of Hiram Lodge, having been called to his eternal rest, we, his Brethren, bowing humbly to the will of a beneficent Providence, do sincerely and deeply deplore the unwarned and unexpected decease of our associate. That our testimony of respect and affection may assume a definite expression, we have therefore

Resolved, That we can dwell upon the character of our late Brother in his Masonic relations, with unmixed pleasure and gratitude. His Masonic life covering the entire term of his manhood, from the beginning to the end, passed within our own Lodge; his devotion to the Institution through good and evil report; his dignified occupancy of the highest office; his unobtrusive and faithful discharge of an humbler duty; his affectionate interest in his Brethren; his gentleness of manner and kindness of speech, always influencing to harmony and peace, will never leave the memories of those who can appreciate the qualities which make an upright, honest, faithful and devoted Mason.

Resolved, That we who have known our Brother in the common walks of life, have ever found him to be a man of genuine simplicity of character; unassuming in demeanor; truthful: unselfish; incapable of even a thought of injustice toward another. That his amiability was made constant by a life filled with generous impulses and kind acts, and was never disturbed by trial, nor changed by misfortune.

Resolved, That we tender our sincere and Brotherly sympathy to the widow and children of our deceased Brother, and would assure them of our abiding interest in their welfare.

MASONIC CHIT CHAT.

Rite of Memphis. This rite was establish at Paris in 1839, by J. A. Marconis and E. N. Mouttet. It was composed of ninety-one degrees, and was a modification of the rite of Misraim. Its existence has been ephemeral, but it is now extinct.—*Mackey.* We understand it has recently been revived in New York, from whence a branch has been transferred to this city. It is estimated that there are about *fifteen hundred degrees,* (so called,) which at various times, have been cultivated on the continent of Europe, under the much abused name of Masonry!

Warren Army Lodge, No. 10. Under the dispensation granted by W. D. Cooledge, Esq., late M. W. Grand Master of the Grand Lodge of Massachusetts, the Warren Army Lodge, No. 10, has been organized as follows:—

W. Master, Lt. Col. Luther Stephenson, Jr., 32d Mass.; Sen. Warden, Capt. B. F. Messervey, 18th Mass.; Jun. Warden, Asst. Surg. Isaac H. Stearns, 22d Mass.; Secretary, Lt. Josiah F. Hoyt, 32d Mass.; Treasurer, Surg. Marshall E. Simmons, 22d Mass; Sen. Deacon, Asst. Surg. W. L. Faxon, 32d Mass.; Jun. Dea., Maj. Mason W. Burt, 22d Mass.; Sen. Steward, Lt. Lucius H. Warren, 32d Mass.; J. Steward, Capt. James D. Orne, 18th Mass.; Tyler, Private A. Langley, 32d Mass.

This Lodge is now a working one in the army of the Potomac. It is intended for the benefit of the Brethren (or those who may wish to become Masons) among the Massachusetts troops in Gen. Griffin's Division, 5th Army Corps, namely, the 9th 18th, 22d, and 32d Massachusetts Regiments. One of the Charlestown Companies, (Co. I,) belongs to the 32d, and we gladly welcome the new Lodge with its honored name.

Lodges in Brazil. There are sixtyfive blue Lodges in the Empire of Brazil, and they are all represented to be in a flourishing condition. Their only enemy is the Church of Rome, whose influence is not of sufficient weight to seriously affect the prosperity of the Lodges. One half of them are in Rio de Janeiro.

Personalities. We never indulge in personalities, but from unavoidable necessity; nor allow our correspondents to do so, except for the same reason; but when the Ass is dressed up in the Lion's skin, and put forward by his keepers for purposes of deception, we shall not be deterred from exposing him, by any fear of being charged with indulging in "personalities."

☞We are requested by R. W. Brother A. O'Sullivan, Grand Secretary, to say that his office has been removed from Springfield to St. Louis, and that communications for him personally, or as Grand Secretary of the G. Lodge of Missouri, should be addressed to him at the latter city.

Agents in California. Br. *H. B. Congdon,* 32 Montgomery Block, San Francisco, is an authorized agent for this Magazine, and Bro. *Richard Dale,* of Sacramento, is agent for the Magazine and Trestle-Board, at that place, and neighboring towns.

☞Officers of Baltimore Commandery, Baltimore, Md., for 1863:—

James Sterrit, E. Commander; M. Miller, Generalissemo; J. W. Adams, Capt. Gen.; Geo. R. Coffroth, Prelate; C. H. Mann, Senior Warden; John M. Miller, Junior Warden; J. Berger, Treasurer; H. Levely, Recorder; G. R. Price, St. Bearer; H. Herdtwalcker, Sword Bearer; W. H. Emerick, Warder.

☞A Grand Lodge of Perfection was established at Trenton, N. J. on the 21st ult. by Dispensation from Ill. Bro. K. H. Van Rensselaer, G C. Northern Jurisdiction.

Expulsion. *Silas Piper* was expelled from Masonry by Thomas Lodge, at Palmer, and the expulsion was confirmed by the Grand Lodge of this State in December last.

Resurrection. A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner by a symbolic ceremony of great impressiveness, the same sublime truths are made to constitute the end and object of Freemasonry in the third degree, or as it has been called by Hutchinson, "the Master's Order."

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXII. JUNE 1, 1863. No. 8.

THE DUTIES OF THE HOUR.

Every reader of the Masonic Monthly is well aware how carefully and constantly we abstain from discussing political subjects, unless impelled to do so on broad, patriotic, and legitimate grounds, by what seems to us an imperative call of duty. As we look abroad over the field of public affairs at the present moment, such a call echoes, in clear and commanding tones, through our ears; and we hesitate not to obey the summons. While, on the one hand, the political horizon of our beloved country is somewhat brighter and more promising than it was when we last wrote on the subject of the Union, yet, on the other, there are still many heavy storm-clouds hanging over and around us, while another, less observed, and indeed "small as a man's hand," *but pregnant with danger and disaster*, is gradually rising above the edge of the horizon.

We have, in no measured terms, denounced the unholy rebellion that has come as a curse upon this hitherto fair and free and happy land, although we have also been ever careful to dwell upon the Masonic duty of charity and mercy in the midst of the horrors of war; and we have, in more than one article, endeavored to show how applicable and how powerful the agency of Masonry may and *ought* to become, in healing the wounds of this most mournful internecine strife; and in bringing back peace, reconciliation, and union to our now distracted and war-torn land. As we have, in strict consistency with the highest and truest Masonic teaching, sought to unite and inspirit our Brethren in the holy cause of loyalty to Country and to Constitution, as against this wicked Rebellion, so would we now, on precisely the same grounds and with the same feelings, bid them watch carefully and guard strictly, against the storm indicated by that "little cloud," which is steadily rising and rapidly advancing to join those other "nimbi," that still hang suspended and ready to burst over our heads.

As the weak point of a free, popular government, in times of foreign or domestic war, is its *deficiency* of *executive strength*—of *concentration* and *oneness* of power—so, the *great danger* brought by such seasons of trial upon the cause of popular freedom, arises from the natural desire felt by all, even the best and most patriotic men, to *remedy or supply this deficiency, at all costs.* Hence it has often happened that the very desire of upholding and sustaining the National Cause has become the means of overthrowing it, or, more correctly, of overthrowing that of the National Liberty. In their dread of the triumph of rebels and traitors, even the most purely patriotic of men have been blindly led to surrender the safeguards of their freedom, and thus, while seeking to sustain the Constitution against one foe, to expose it unarmed and defenceless to the assaults of another, no less determined and deadly. History abounds with illustrations of the truth of these remarks. It is about twentysix hundred years ago since the Medes, as we learn from Herodotus, wearied with the anarchy and disorder resulting from the rivalries and jealousies of their leading men, changed the form of their government to a monarchy, and elected as their King Dejoces, who had indeed, by his great executive and administrative abilities, by his impartiality as a judge, and the integrity of his character as a man, proved his worthiness and fitness for the position;—nor, during his lifetime, had the people cause to repent their choice. But ere long men of a different stamp ascended the throne as his successors, and the power of the Median monarchs became one of the most absolute and arbitrary in the world, while the liberties of the people were simply crushed into nothingness.

In less than two centuries after this affair of the Median Dejoces, in free, republican Athens—in that land whose name, associated as it is with so many grand, heroic, refined and classic memories, and which is more especially fraught with spirit-stirring thoughts to every true American heart, that, throbbing with the pulse of freedom, feels, beyond all others, the force of those noble lines of Byron—

> "Where'er we tread, tis haunted, holy ground:
>   No earth of thine is lost in vulgar mould,
> But one vast realm of wonder spreads around,
>   And all the Muses' tales seem truly told,
>   Till the sense aches with gazing to behold
> The scenes our earliest dreams have dwelt upon—
>   Each hill and dale, each deepening glen and wold
> Defies the power, which crushed thy temple gone:
> Age shakes Athena's tower, but spares gray Marathon!
>
> The sun, the soil, but not the slave, the same;
>   Unchanged in all except its foreign lord,—
> Preserve alike its bounds and boundless fame—
>   The battle-field, where Persia's victim horde
>   First bowed beneath the brunt of Hellas' sword,
> As on the morn, to distant glory dear,
>   When Marathon became a magic word;
> Which uttered, to the hearer's eye appear
> The camp, the host, the fight, the conqueror's career!
>
> The flying Mede, his shaftless, broken bow—
>   The fiery Greek, his red pursuing spear:
> Mountains above, earth's, ocean's plain below:
>   Death in the front, Destruction in the rear:
>   Such was the scene—What now remaineth here?
> What sacred trophy marks the hallowed ground,
>   Recording Freedom's smile and Asia's tear?
> The rifled urn, the violated mound,
> The dust, thy courser's hoof, rude stranger! spurns around.
>
> Yet to the remnants of thy splendor past
>   Shall pilgrims pensive, but unwearied, throng:
> Long shall the voyager, with th' Ionian blast
>   Hail the bright clime of battle and of song!
>   Long shall thine annals and immortal tongue
> Fill with thy fame the youth of many a shore;
>   Boast of the aged! Lesson of the young!
> While sages venerate and bards adore,
> As Pallas and the Muse unveil their awful lore."

In this classic land of liberty and learning, of philosophy, art, science and song—a land that was to the old world of southern Europe and Asia, what America has been now for nearly a century, on yet a grander scale, to all the peoples of the earth, the metropolis of freedom and great representative of progress and civilization—the suicidal hands of her own misguided, though well-meaning citizens, became the means of overthrowing the fair fabric of Constitutional liberty, and of enthroning a despotic Pisistratus above the ruins of the People's power. Passing over many another historic lesson of the same tendency, we have but to look to the history of our own forefathers' land, at the period of the great struggle against the encroaching tyranny of the Stuarts, and to observe how even such true and staunch patriots as Pym, and Hampden, and Hutchinson and Vane, *cum multisaliis*, unconsciously combined, while endeavoring to give greater and more concentrated force to the military power of the PEOPLE, eventually to place that People and the whole cause of Constitutional Liberty in helpless slavery beneath the iron heel of a military dictator! And again, coming down to a yet later period, and another land, we behold a like lesson and scene enacted in the Revolution of France. The Girondists and other champions of the popular cause, looking only to the present and pressing necessity of strengthening the executive power, and blinded to the ultimate consequences of their measures, went on, step by step, undermining the safeguards of legal and constitutional liberty, and adding force and concentration to the military arm, until, instead of the bright dream of Popular Self-Government which had been so constantly present to their admiring imagination, there arose before their view, or rather before that of their successors, after the guillotine had drunk *their* blood, the stern and terrible reality of a MILITARY DESPOTISM, embodied in the first NAPOLEON. And, once again, even in our own day, we have beheld the same drama re-performed on the same stage, and France once more handed over, bound hand and foot, and voice and pen, to the arbitrary and absolute dominion of a ruler, who now, no longer content with crushing liberty in his own country, is attempting to bring beneath his grasping military sway, one of the free peoples of the American Continent!

In all these instances, and in many others, that could readily be adduced, it requires no lengthy argument to show that the overthrow of liberty has mainly resulted from a forgetfulness and neglect of liberty's constitutional safeguards. The patriots, who, in each instance, became, however unintentionally, *participes criminis*, or accomplices in the dark crime of subjecting their countrymen to despotic power, lost sight of that maxim, which is as true in politics as in all other matters—" Ce n'est pas que le premier pas qui coûte"—" The first step is the most essential one,"—and this once taken, the others, especially on any downward course, rapidly become easier and more fatal;—until at length, in another form, though not altogether by unlike means, the words of Livy in reference to the downfall of the Roman Republic, became applicable to their country—" Labente deinde paulatim disciplinâ, velut dissidentes primo mores sequatur animo: deinde ut magis magisque lapei sint: tum ire cæperint præcipites: donac ad hæc tempora, quibus nec vitia nostra, nec remedia pati possumus, perventum est." Which we may fairly *paraphrase* thus: " Then as regard for the law and constitution was gradually lost sight of, how the people began to follow in spirit this moral decay: afterwards how they fell more and more rapidly; then to rush down headlong, until we have arrived at these times of ours, in which we are no longer able to endure our vicious follies, nor the remedies required to cure them."

Our voice was one of the first and loudest, even at the risk of giving offence to some of our Brethren by appearing to transgress the proper limits of a Masonic Journal, to inculcate the duty of standing firmly and unflinchingly by the Flag of the Union, assailed by its rebel children, and in demonstrating that loyalty to country and constitution was an essential part of the duty of every true Mason. And now, influenced by exactly the same motives, inspired by the same desire of maintaining inviolate the glorious gift of Freedom handed down to us by Washington and the other Fathers of American Freedom, we would urge our Brethren, one and all, as true patriots and true Masons, while not relaxing one iota in their efforts to maintain the Union cause against armed foes in the field, to be no less vigilant and determined in guarding it against dangers from within, similar to those which wrought the overthrow of liberty in so many countries of ancient and modern times. Let us, one and all, sinking or rather spurning, all weakening and distracting divisions of party politics, continue to render in every possible way, by money, voice, pen and blood, support to our constitutionally-elected government in its arduous struggle against armed rebellion: but *let us also see to it*, as we value those blessings of freedom and self-government, from which we have ourselves derived so much of prosperity and happiness, and which it is cur most solemn duty to hand down unimpaired to our posterity,—*that we do not permit or sanction any deviation from the principles and enactments of our Constitution.* Already, in more than one direction, an inclination has been evinced—and probably from motives no less pure and patriotic than those which enticed the patriots of England and of France to enter upon that downward path, that ended, for a time at least, in utter loss of liberty—to break down the barriers and safeguards of the LAWS and CONSTITUTION. " The first step" is, we repeat, the most fatal, and the most resolutely to be guarded against. The Constitution of America is the Palladium and sacred citadel of all our rights and liberties. Not only its walls and towers, but even its very environs should be watched and guarded with a vigilant and jealous eye. All praise and gratitude are due to the brave soldiers who are daily exposing their lives, and pouring forth their blood, in defence of the glorious banner of the UNION. But sad indeed would that day be for America—sad too for the sacred cause of mankind's liberty, which is indissolubly bound up with *ours*—when the military power should, under any pretext whatever, be given prominence and precedency over the authority of the LAW and the CIVIL CONSTITUTION! Let us never be led away by any specious plea of expediency, or even by any apparent pressure of necessity, to deviate *by one step* from the straightforward and safe constitutional path marked out for us by the wisdom of the Fathers of our independence. Rather let us constantly and closely cherish the memory of those great and good men, and resolve, whatever may betide, to hand down, undimmed in purity and undiminished in intensity, the bright heir-loom of CONSTITUTIONAL, LAW-GOVERNED FREEDOM, won for us by them, as a MORE than Princely—as a PEOPLE'S HERITAGE to our children's children!

ANNUAL MEETING SUPREME COUNCIL 33°.

THE Annual Meeting of the Supreme Grand Council, Northern Jurisdiction, U. S. A., was opened on Wednesday the 20th ult. and continued in session until Saturday noon. There was a large attendance of Sov. Grand Ins. General 33d, and the Sov. Grand Consistory was very fully attended. Representatives from all the Northern States except Vermont, were present, and an immense number of Sub. P. R. S., as interested spectators.

The following Sovereign Grand Inspectors General were present:—

Major K. H. Van Rensselaer, Ohio, M. P. Grand Commander.
Hon. Josiah H. Drummond, Maine, P. Lieut. Grand Commander.
Winslow Lewis, M. D., Grand Sec. Gen. H. E.
Rev. Albert Case, Asst. Grand Sec. Gen. H. E.
William Parkman, Grand Treas. Gen. H. E.
Charles R. Starkweather, Ill. Grand Minister of State.
Hon. Newell A. Thompson, as Grand Master of Ceremonies.
Hon. Benjamin Dean, Grand Captain of the Guard.
William S. Gardner, as Grand Marshal.
Charles W. Moore, Grand Standard Bearer.

DEPUTIES.

Ill. Gen. A. B. Thompson, Deputy for Maine.
Ill. Wm. S. Gardner, Deputy for Massachusetts.
Ill. Rev. D. B. Tracy, Deputy for Michigan.

Ammi B. Young, Washington, D. C. Sovereign Grand Inspector General 33d.
Hon. Newell A. Thompson, Boston, " " " " "
Nath'l. B. Shurtleff, M. D., " " " " "
John McClellan, " " " " "
William P. Preble, Portland, Me., " " " " "
Edward P. Burnham, Saco, Me., " " " " "
Major Gen. Wm. Sutton, Salem, Mass., " " " " "
Joel Spalding, M. D., Lowell, Mass., " " " " "
Joseph D. Evans, New York, " " " " "
Andres Cassard, " " " " " "
Fitzgerald Tisdall, " " " " " "
Heman Ely, Ohio, " " " " "
Theodore Ross, Ohio, " " " " "

On the third day of the session the following named Sub. Princes of the R. S. 32d were elected, and elevated to the degree of Sov. G. Ins. General 33d, the highest degree known in Masonry, viz:—

Hon. Marshall P. Wilder, of Boston.
Charles C. Dame, Deputy G. Master, of G. Lodge of Mass., of Newburyport.
Wendell T. Davis, of Greenfield.
C. Levi Woodbury, of Boston.
Hon. Chas. B. Hall, of Boston.
Hon. and Rev. Robert B. Hall, of Plymouth.
J. T. Spaulding, M. D. of Lowell.
S. K. Hutchinson, of Lowell.
Charles L. Church, of New York.
Joseph W. Hough, of New Jersey.
Moses Dodge, of Maine.
Rev. F. A. Beades, of Michigan.
Rev. J. M. Arnold, of Michigan.
F. Darrow, P. G. M. of Michigan.
R. W. Landon, of Michigan.

On Wednesday, the Supreme Council was opened in ample form, with the high honors of the grade. Major Killian H. Van Rensselaer, M. P. Sov. Grand Com. presiding.

After prayer by the Ill. E. B. Tracy, of Michigan, the unfinished business of the last Annual Session was disposed of.

Letters were read from some of the absent Sov. Grand Ins. General.

The M. P. Sov. Grand Commander reported that Ill. Br. Hon. Wm. B. Hubbard, of Ohio, was unable, from sickness and a severe affection of the eyes, whereby he has lost the sight of one, was unable to be present with the Council at this Annual Convocation, but requested the Sov. G. Commander to tender, in his name and behalf, to the Supreme Council, the assurance of his continued good feeling and fraternal regards. He is now, and has been, with this Supreme Grand Council, and with the true legitimate Ins. General of the 33d of the Northern Jurisdiction, and will aid them and this Supreme Council in all their efforts to sustain their rights in the jurisdiction.

A letter was received and read from the Ill. Ins. Gen. E. T. Carson, of Cincinnati, Ohio, Deputy for Ohio and Indiana, accompanied by returns and dues of the bodies in Cincinnati. In consequence of his engagements in the government service, he was unable to attend. He sent his fraternal greeting to all our illustrious Brethren of the Council, and hoped the meeting would be a pleasant and profitable one.

A letter was received from Ill. John Christie, Deputy for New Hampshire, with returns and dues of the Portsmouth bodies. He intended to be present before the close of the session.

The M. P. Grand Commander informed the Council that on his way to Boston he visited the M. P. Past G. Com. J. J. J. Gourgas, and that the venerable Ins. General, who was a member at the organization of the Sup. Council, and had presided over it for many years, still retained his love for it, and cherished the fond hope that it would continue to prosper, as it was the only legitimate Supreme Council 33d in the Northern Jurisdiction U. S. A.

The several Deputies present made satisfactory reports, which will appear in the minutes of the proceedings.

Ins. Gen. Joseph D. Evans and Fitzgerald Tisdall, of New York city, were unanimously elected active members of this Council for that State, and Deputy Enoch T. Carson was elected an active member for the State of Ohio.

On Thursday morning, May 21st the M. P. Andres Cassard, Rep. of the Supreme Councils of Cuba, New Grenada and Venezuela, was received in his official capacity, and took his seat at the right of the M. P. Grand Commander in the East.

A Committee, consisting of Ill. N. A. Thompson, G. Sec. Gen. Winslow Lewis, and Dep. William S. Gardner, was appointed to report at the next Annual Meeting, on the Ritual of the Sublime and Ineffable degrees.

A Committee on applications for Charters was appointed, consisting of William S. Gardner, Fitzgerald Tisdall, and C. R. Starkweather, and all petitions for Charters were referred.

On Friday, Ill. G. Sec. Lewis paid a very flattering tribute to Ill. Bro. William B. Hubbard, and presented complimentary Resolves, which were adopted.

The election of officers was proceeded with, and the following was the result:—

Ill. and Hon. Josiah H. Drummond, of Maine, P. Lieut. G. Com.
Ill. Winslow Lewis, M. D., (P. G. M.,) Boston, G. Sec. Gen. H. E.
Ill. William Parkman, (G. M.,) Boston, G. Treas. Gen. H. E.
Ill. John Christie, (P. G. M.,) New Hampshire, G. Master of Ceremonies.
Ill. and Hon. Benj. Dean, (D. D. G. M.,) Boston, G. Capt. of Guard.
Ill. and Hon. Archibald Bull, New York, G. Marshal.
Ill. Chas. W. Moore, Boston, G. Standard Bearer.

Ill. Brothers Gardner, Moore, and Shurtleff were appointed a Committee on Printing.

Ill. Bro. Fitzgerald Tisdall was elected Deputy for New York.

The M. P. G. Com. was requested to appoint at each session of the Council a Chaplain.

The Chair announced the appointment of Rev. D. B. Tracy, of Michigan, as Chaplain for the present session.

The Committee on Mileage, through its Chairman, Gen. A. B. Thompson, of Me., made its report, which was adopted.

Several amendments to the Constitution were offered, and referred to a Committee on that subject.

The proceedings of an extra session of the Council in August last, were approved and confirmed.

The subject matters of the Michigan affairs was referred to the Committee on Finance, with full powers.

The G. Sec. Gen. was requested to prepare an index of the papers, books, documents, &c. of the Council, previous to the next Annual Meeting, and to obtain a suitable and safe place for them.

Ill. Bro. N. A. Thompson, Chairman of the Committee of Finance, made a report, which was adopted.

The record of the proceedings of the Sov. G. Consistory was read and approved.

No further business appearing, the Supreme Council proceeded to close.

The duties having been performed by the different officers, and thanksgivings and prayer offered by Ill. Bro. Allen Mease, the M. P. Sov. G. Commander declared the Supreme Council for the Northern Jurisdiction U. S. A., closed, to meet in Annual Convocation on the 3d Wednesday in May, 1864.

CONSISTORY.

The Sov. Grand Consistory, appendant to the Supreme Council, convened in Annual Session at the Grand East, Freemasons' Hall, Boston, on Wednesday, May 20th, and was opened in ample form at 12 o'clock, M., the hour prescribed by the Constitution.

The Ill. and Rev. C. H. Titus invoked the Divine blessing. There were present the following officers:—

Gen. A. B. Thompson, President, G. Commander.
Joseph D. Evans, 1st Lieut. G. Commander.
Heman Ely, as 2d Lieut. G. Commander.
Hon. Benj. Dean, as G. Minister of State.
Col. Newell A. Thompson, G. Chancellor.
Rev. C. H. Titus, as G. Master of Ceremonies.
Wm. S. Gardner, G. Capt. of the Guards.
Fitzgerald Tisdall, G. Hospitaller.
Wm. Parkman, *ex-officio*, G. Treasurer Gen.
Winslow Lewis, M. D., *ex-officio*, G. Keeper of Seals and Archives.
Rev. Albert Case, *ex-officio*, Asst. G. Keeper of Seals and Archives.

And Representatives of the following subordinate bodies:—

GRAND LODGES OF PERFECTION.

Yates, Portland, Me.—Ineffable, Portsmouth, N. H.—Winslow Lewis, Manchester, N. H.—Lowell, Lowell, Mass.—Boston, Boston, Mass.—Worcester, Worcester, Mass.—Salem, Salem, Mass.—Charles W. Moore, New Bedford, Mass.—Van Rensselaer, Newport, R. I.—King Solomon's, Providence, R. I.—Stonington, Stonington, Conn.—New York, New York city—Mercer, Trenton, N. J.—Philadelphia, Philadelphia, Penn.—Gourgas, Pittsburg, Penn.—Giblum, Cincinnati, Ohio—Eliadah, Cleveland, Ohio—Adoniram, Columbus, Ohio—Cambridge, Cambridge, Ohio—Carson, Detroit, Michigan—Van Rensselaer, Chicago, Illinois.

COUNCILS OF PRINCES OF JERUSALEM.

Portland, Portland, Me.—Portsmouth, Portsmouth, N. H.—Lowell, Lowell, Mass.—Boston, Boston, Mass.—Rhode Island, Newport, R. Island—Providence, Providence, R. I.—New York, New York city—Pittsburgh, Pittsburgh, Penn.—De Joinville, Philadelphia, Penn.—Dalcho, Cincinnati, Ohio—Buhurim, Cleveland, Ohio—Cambridge, Cambridge, Ohio—Columbus, Columbus, Ohio—Illinois, Chicago, Ill.—Carson, Detroit, Michigan.

CHAPTERS OF ROSE CROIX.

Dunlap, Portland, Me.—Mount Calvary, Lowell, Ms.—Boston, Boston, Ms.—Rhode Island, Newport, R. I.—Providence, Providence, R. I.—Zeal and Constancy, N. York city—Kilwinning, Philadelphia, Penn.—Pittsburgh, Pittsburgh, Penn.—Cincinnati, Ohio—Ariel, Cleveland, Ohio—Gourgas, Chicago, Illinois—Mount Olivet, Detroit, Michigan.

GRAND CONSISTORIES OF S. P. R. S.

Maine, Portland, Me.—Massachusetts, Lowell, Mass.—Boston, Boston, Ms.—Cosmopolitan, New York city—Philadelphia, Philadelphia, Penn.—Pittsburgh, Pittsburgh, Penn.—Ohio, Cincinnati, Ohio—Occidental, Chicago, Ill.—Michigan, Detroit, Michigan—Rhode Island, Newport, R. I.—Providence, Providence, R. J.

There were also in attendance hundreds of S. P. R. S. 32d; all more or less interested in the business of the subordinate bodies assembled.

The several Standing Committees were appointed.

A letter was received from Ill. Br. Gould, explaining his absence, and after the transaction of various other business the Consistory was called off until 3, P. M., at which hour it resumed labor.

The following S. P. R. S. were elected officers for the current year:—

Joseph D. Evans, (P. G. M.) New York city, President, Grand Commander.
Rev. D. B. Tracy, Detroit, Michigan, 1st Lieut. G. Commander.
Joseph H. Hough, New Jersey, 2d Lieut. G. Commander.
Hon. N. A. Thompson, Boston, G. Minister of State.
E. J. Carson, Cincinnati, G. Chancellor.
S. K. Hutchinson, Lowell, G. Master of Ceremonies.
Herman Ely, Ohio, G. Expert Introducer.
R. H. Foss, Chicago, G. Standard Bearer.
Moses Dodge, Portland, G. Capt. Guards.
R. A. Dennison, Rhode Island, G. Hospitaller.
Eben F. Gay, Boston, G. Steward and Sentinel.

The Ill. President, Grand Com., Gen. A. B. Thompson, made a brief grateful address, and the Ill. P. Lieut. G. Com. of the Council, Josiah H. Drummond, installed the newly elected President, G. Commander.

On taking the Chair, the Ill. Joseph D. Evans, President, G. Com. addressed the Sov. G. Consistory; after whish he installed the officers elect.

Ill. W. S. Gardner, from the Committee on Rules and By-Laws, reported progress, and asked for further time. The Committee consists of Ill. Bros. William S. Gardner, and N. A. Thompson, of Mass., and F. Tisdall, of New York. It was, on motion, voted that the Committee report at the next Annual Session.

A Committee was appointed to procure Regalia for the officers of the Sov. G. Consistory. It consists of Ill. Bros. C. W. Moore, W. S. Gardner, and W. D. Stratton.

Ill. Br. Tisdall, Rep. of New York Consistory, announced the decease of Ill. William H. Milnor, M. D., of that city, and paid a beautiful tribute to his memory.

Ill. Br. Winslow Lewis, G. Sec. Gen., in a very feeling manner, announced the decease of the late Charles A. Davis, M. D., and Hon. Benj. Dean, that of Ill. Br. Wm. C. Martin, and the several announcements were referred to a Committee, consisting of Ill. Bros. Lewis, Moore and Tisdall.

A Committee, consisting of Ill. Heman Ely, of Ohio, E. P. Burnham, of Me., and Benj. Dean, of Mass., was appointed to notify the Supreme Grand Council that the Sov. Grand Consistory was open, and ready to receive a visit, or communication from that body. Called off till 10 o'clock, Thursday morning, when it resumed labor—the Ill. Joseph D. Evans presiding. The officers in their several stations as on Wednesday.

Ill. Bro. Dean, from the Committee appointed to notify the Council, reported that the Council was in session and ready to visit the Sov. G. Consistory; whereupon the Supreme Grand Council was received in imposing form, and welcomed by President, G. Commander Evans, in the following address:—

Most Puissant Sov. Grand Commander and Ill. Brethren of the S. G. Council—

The pleasing duty devolves upon me, as the representative of the Sovereign G. Consistory, to receive and welcome you to our Sacred Assylum. We greet you, cordially greet you, with a holy kiss of deferential honor and respect. While, in this manner, we express the homage so eminently due so august a body, we, at the same time, desire to evince our unlimited confidence in your beneficence and sound judgment. To your Council we look, and not in vain, for wisdom strength and guidance, and cheerfully yield a hearty obedience to your salutary rules and councils.

The Ill. Princes of the R. S. by whom you are surrounded, are true and loyal subjects of your dominion. They are living evidences of that faithfulness and zeal which characterize the Masons of this old Commonwealth, and a triumph of virtue and truth over envy, revenge and error. You will find, that as they multiply numerically—and really they seem to present themselves in hosts to day—they will increase in virtue, knowledge and in every manly art, as well as in devotion to our noble cause.

Again I desire to express to you the honor we feel in this visitation of the Sup. Grand Council. Into your hands, M. P. Sov. Grand Commander, in whom we all have the utmost confidence and esteem, I temporally, but cheerfully, resign the emblem of my authority.

M. P. Sov. G. Com. Van Rensselaer replied, briefly, and resumed the Chair—the officers of the Consistory vacated theirs, which were at once filled by the officers of the Council.

In Convention of the two Sublime bodies, the Ill. Winslow Lewis, from the Committee on the decease of Bros. Davis, Milnor and Martin, reported as follows, and the report was adopted:—

In all the social relations of life; whether of individual friendships, of family ties, or the wider, the more extended fraternizations of combined institutions, how death steals among us with inaudible foot, and snatches away the loved ones—the companions of our earthly pilgrimage!

Thus by that fiat which decrees, that dust must return to dust—that this mortal must put on immortality—we are called on to make up our Report on the Necrology of the past year, and to record our last tribute to those who have past, as we humbly trust, to happier skies. And as of those who have thus passed away, we have no frailties to draw from their dred abode, but those which belong to them in common with every humanity, the solemn duty is cheered with the assurance, that after life's fitful fever, they rest in peace, in the bosom of their Father and their God.

If duties well performed in the varied relations of life; if the virtues of honesty, truth, kindness, and a desire to do all that conscience teaches should be done, have been thus done, then we can safely trust the memories of our past Ill. Brothers Milnor, Davis and Martin to the loving hearts of all who knew them.

Two of these Ill. Brethren were gentlemen of education, and of high social position, fulfilling the requirements of a learned profession. The third was born in a humble walk, but this was dignified by such energy of purpose, such devotions to duty, to honesty, to the fulfillment of all the dictates of an acute conscience, that he rose to the high estimation of being respected and honored as one of the noblest works of God—" an honest man."

An Ill. Brother has given us a memorial of our departed Bro., the late Dr. Milnor. The bodies of the A. and A. Rite, at Lowell, will honor the memory of the Past Presiding officer of their Chapter of Rose Croix, by holding a Lodge of Sorrow. Tributes have been paid in various Masonic organizations, showing the respect and regard of all, to their valued associate, Bro. Wm. C. Martin. Your Committee have only to add their sense of these bereavements, by the passage of the following Resolve :—

Resolved, That death having swept from our body, three of the most respected and loved members of our Order, and that the memories of Ill. Bros. Wm. H. Milnor, Charles A. Davis, and Wm. C. Martin shall be ever preserved in our hearts, to stimulate us by their examples, to the performance of every high and holy duty; so that finally we may reunite with them hereafter in that land where there shall be no parting and the chain of happiness ever unbroken.

The M. P. Grand Commander then delivered his Annual Address, which was, on motion, referred to a Committee, consisting of Ill. Wm. P. Preble, of Maine, Benj. Dean, of Boston, and Heman Ely, of Ohio.

The Supreme Council then retired, and the Sov. G. Consistory called off until 2 o'clock, P. M.

Resumed labor at the hour appointed. A very large number of S. P. R. S. 32d were present.

The President, Grand Commander, announced that it was the ntiention of the Grand Lodge of Perfection, Council of Princes of Jerusalem, and Chapter of Rose Croix, of Boston, to exemplify the work in their several bodies, and that the Sov. G. Consistory would be called off till Friday morning, at 11 o'clock, but would remain in order and repair to the main Hall, to witness the exemplification of the Work in the several degrees. The call to repair to the Hall of labor was made, and the Consistory moved there in procession.

On Friday morning, May 23, the Sov. G. Consistory was called to labor at 11 o'clock. The President, G. Commander Evans, presiding—the officers in their respective stations.

The minutes of the preceding days were read and approved.

Ill. Nath'l. B. Shurtleff, from the Committee on Returns, presented his Report, which was accepted and ordered on record.

Called off till 5, P. M.

The Consitory was called to labor at 5 o'clock, P. M.

Ill. Br. Dean, from the Committee on the M. P. Grand Commander's Address, presented the following Report, which was adopted, and ordered to be entered on the minutes in full :—

To the Sov. G. Consistory 32°, *Northern Jurisdiction U. S. A.*—

The Committee to whom was referred the address of the M. P. Sov. G. Commander, have given to it all the attention possible since the departure of their first Chairman, our Ill. Br. Preble, whose business engagements compelled his sudden return to his home in the State of Maine.

The Committee have read and considered the Address with great satisfaction, and though there are subjects in it they might with propriety enlarge upon, there is nothing which really demands legislation that has not already attracted the notice of, and been acted upon, by the Supreme Grand Council, thereby rendering any action of the Grand Council unnecessary.

There is one subject, however, to which we desire briefly to allude.

There is no State in our confederacy, in fact, no country in the world, where Masonry of the York Rite, has met with more signal success than in Massachusetts. Not success in numbers alone, but in the high character of its members, for mental, social and moral worth. The excellent precepts of this Rite have been industriously and fervently taught to willing minds and hearts. Massachusetts is also the chosen seat and the Grand East of the Supreme Grand Council. Yet it seems that this great, this apparently most healthy success has not been without its evils. The large field for labor and influence thus opened, has had its attractions. And some even of our much valued Brethren were tempted, by the ripeness of the harvest and the allurements of the wicked and their own ambition, to invade this chosen land with unauthorized and spurious claims of Masonic Jurisdiction.

They have been stayed by no scruples. The unquestionable legality of our Supreme Grand Council did not stay them. The illegal, circuitous and serpentine channel through which their pretended claims were derived, did not stay them. The long and peaceful occupation of exercised jurisdiction, without interruption, of our Supreme Grand Council, did not stay them. Nor were they appalled by the evil consequences their conduct threatened.

So far from that, they have looked forward to a divided Brotherhood; to a disruption of all that peaceful and blessed harmony which is the peculiar strength of Freemasonry; to divisions in the Grand and Subordinate Lodges of the York Rite, whose teachings and precepts they were thus outraging, not merely without fear and trembling, but with openly expressed satisfaction. For all this there was no cause, except those already expressed.

Your Committee have alluded to this subject, to draw from it this lesson: That we should not be content alone with having the rightful Jurisdiction—that right may be easily invaded; we should not be satisfied with a mere occupation of the territory—that territory may be disputed by the unscrupulous. We must, on the contrary, increase our strength every where throughout our jurisdiction. The good and true should be received into our Lodges, Chapters, Councils and Consistories, in such numbers, that spurious claims cannot flourish for a moment—otherwise its end is not yet. It has already began to rear its head in Rhode Island. If we are deficient in energy it will show itself all over our jurisdiction. While we are flattering ourselves that it has been struck almost dead in Massachusetts, it is searching out other fields of labor.

Receive, then, from your Committee, the caution to increased watchfulness, zeal and energy, in increasing the strength and power of this, the only legal Council over the length and breadth of our jurisdiction.

Benj. Dean.
A. B. Thompson.
Herman Ely.

Ill. and Hon. Newell A. Thompson, from the Committee on Finance, made a Report, which was adopted.

The Ill. Sec. Gen. was directed to report the proceedings of the Consistory to the Sup. G. Council for its consideration and approval.

After prayer by the Ill. and Rev. Robert B. Hall, the President, G. Com. declared the Sov. G. Consistory closed, and to stand closed until 12 o'clock, M. on the third Wednesday in May, 1864.

INCIDENTS OF THE SESSION.

The officers and members of the Boston bodies were much praised for the very correct manner in which they exemplified the work of the several degrees. The Inspectors and Princes present were surprised at the excellence of the arrangements, the neatness of the dresses and regalia, and the admirable precision of the work.

Col. Newell A. Thompson, Ill. Sov. Commander in Chief of the Boston Consistory, gave a reception to the officers and members of the Supreme Council, the Sov. G. Consistory, and the Sub. Princes, at his residence, on Wednesday evening. It was a brilliant affair. The Colonel's welcome was hearty; his guests filled his appartments; the tables were loaded with such things as Princes delight to partake of; the converse was social and sprightly, and the re-union was such as Masons delight in.

A Grand Feast was given to the Supreme Council and the officers of the Sov. G. Consistory, on Thursday evening, in the Masonic banquet appartments. It was provided by Bro. Silsby, of the Winthrop House. The tables were loaded with the substantials and delicacies of the season, and adorned with elegant bouquets of flowers. A large company sat down at 8 o'clock. Col. N. A. Thompson presided. A blessing was invoked by Ill. Br. Rev. John Greenwood, P. G. Chaplain, and the multitude satisfied themselves with the prepared feast.

Col. Thompson then, in a brief, lively speech, welcomed the M. P. Grand Commander of the Council, the officers, delegates, and the Sub. P. R. S. The M. P. Grand Commander, K. H. Van Rensselaer, replied. After which speeches were made by Dep. Grand Com. Drummond, Gen. A. B. Thompson, Joseph D. Evans, Pres., G. Com. of the Sov. G. Consistory, Ills. Bros. C. R. Starkweather, C. Levi Woodbury, Marshall P. Wilder, Winslow Lewis, William Parkman, F. Tisdall, and others. It was a season of enjoyment to every one present.

On Saturday, after the close of the Council, the Grand Commander and Inspectors General, by invitation of Maj. Gen. Wm. Sutton, repaired to his Masonic Head Quarters, and enjoyed a "feast of reason and flow of soul," for an hour, with that large hearted man and active Mason. This was the closing interview of the Annual Session, and will not escape the memory of any one present.

SPURIOUS LODGES IN NEW ORLEANS.

Many of our readers will remember that there has been for some years past a body in active operation in New Orleans, calling itself a Supreme Council, and exercising authority over all the Degrees from the Entered Apprentice to S. P. R. S. 32°, at the head of which is Mr. James Foulhouze, whose name has before appeared in our pages. This body, like the Cerneau Council, so called, has been repeatedly proclaimed and denounced as a spurious and illegal organization by the lawful Councils of this country and Europe. It nevertheless, we understand, continues in its mischievous and fradulent course, to the personal wrong of innocent parties, deceived by it, and to the detriment of the whole Fraternity. It is the foster parent of the Hays Council in New York; the latter having been organized in 1852, with H. C. Atwood as its chief officer, by the James Foulhouze above named, in virtue of his assumed powers as Commander of the spurious New Orleans Council. They are *par nobile fratrum*—having a common origin, and working together for a common end. The latter holds the same relation to the lawful Supreme Council of the Southern, that the former holds to the lawful Supreme Council of the Northern Jurisdiction. That our readers may the more fully understand the practical effects of the proceedings of these illegal bodies, and as a caution to our Brethren against having any thing to do with them, we give place in our pages to the following authentic narrative, by one who has been deceived and imposed upon by the Southern body:—

TO ALL FREEMASONS.

I, the undersigned, a sea captain, sailing in the foreign trade, think that duty requires me to make the public acquainted with the shameful traffic carried on in New Orleans under the pretence of Freemasonry. Certain individuals who assume the title of Masons, have organized in this city a body to which they have given the pompous name of "Supreme Council of 33° for the Sovereign and Independent State of Louisiana"! Mr. James Foulhouze is at the head of this body, and Mr. Louis Defou is its Secretary.

My malignant star led me into a Lodge established by that self-styled Supreme Council. It is called Lodge Osiris, No. 8. There I was received a Mason in April, 1858. I was not long in finding out that I had taken the wrong track. In fact, being at Gibraltar in Sept., 1858, an occasion offered to avail myself of the titles and parchment that I held from the Supreme Council of Foulhouze. My mate was to be made a Mason, and I went with him. My Diploma not particularly noticed was *viséd*, but when afterwards I wished to use it to gain admission at subsequent meetings, the Master of the Lodge informed me, in very intelligible Spanish, that I was nothing but an irregular Mason. In Oct., 1858, I was at Marseilles. I presented myself at four different Lodges, and was told at each that my Diploma was worthless, and emanated from persons who were under the *ban* of Masonry throughout the whole world, and I could not by its means gain admission. I sailed for England. On that voyage I had the misfortune to lose my ship, about sixty miles from Marseilles. I returned, a cripple, to the latter port. I had received a very severe injury on the arm, which was likely to have to be amputated. I was advised to go to London. I set out by railroad to do so, but on reaching Harfleur I was obliged to stop. From that place I wrote to

Prince Murat, Grand Master of the Masonic Order in France. I explained to him my position, and the name and jurisdiction of my Lodge. I soon received the following response:—

"19th February, 1859.

"Very Dear Bro.—His Royal Highness, the Prince Lucien Murat, Grand Master of the Masonic Order in France, in reply to your letter, directs me to express his regrets, that he cannot in any way comply with what you wish, because you do not belong to a *regular* Lodge."

Signed, &c. &c.

I therefore continued my journey to England, and reached there in May, 1859. On the 16th of the same month, invited by some friends who were regular Masons, I applied to visit Benevolent Lodge, at London. There, in the presence of more than fifty Masters, the Deputy Grand Master told me that my Diploma had issued from *an impure source*, and that I was an irregular Mason. The Secretary of the American Consulate, after examining the signatures, told me I had been deceived and entrapped by fictitious Masons.

I was rejected every where at the very time when I most needed that some one should feel an interest in me. Fortunately one of my friends, a regular Mason, loaned me £30 sterling to enable me to return to the United States. Without that I do not know what would have become of me. For the rest I am grateful for the kindness shown me *out of the Lodge* by the members of *Benevolent* Lodge; and the Senior and Junior Wardens of the Lodge of United Mariners, No. 33.

When I reached New York I applied to visit Doric Lodge, No. 280. My Diploma was hardly glanced at, when the Master politely came to tell me that he could not open the Lodge in my presence, because I was one of the Masons manufactured by Mr. Foulhouze and as irregular as himself. Dissatisfied with all that happened to me, I visited the Grand Lodge of New York, where the D. Grand Master told me that my Diploma was like a counterfeit bank note, and that the signatures of Foulhouze and Defou made the parchment worthless.

* * * * * * * * *

In travelling I have several times endeavored to be *healed*, but could never succeed—I was told that I could be at New Orleans. Now I am here, but I can be affiliated nowhere—*I must submit to a new initiation*, and yet I have paid Foulhouze for Masonry $40, and have only insult to show for it. This is hard, and still I can blame only those who deceived me, and who still may deceive poor ignoramuses like myself, who went trustingly to them, never dreaming there were persons in the world so base.

My calling, as sea captain, in the foreign trade, compels me to sail to all parts of the world. Masonry may be of great advantage to me. So my friends gave me to understand before I was initiated, and so I perfectly well understand today. But to those who desire to be made Masons, and who are pursuaded to become so, I shall say, "Take care! Find out the name of the body into which they wish you to go, and if it is the *Supreme Council of the Sovereign and Independent State of Louisiana,* stop short, and go no farther; for you will be duped." * * * * I am applying to be initiated a second time. I hope I may succeed; for this time I apply to a *regular Scottish* Lodge, and not as I did the first time, to a *bastard* Lodge.

New Orleans, 2d February, 1863. LOUIS J. B. BRUNETT.

SYMBOLISM AND FREEMASONRY.

"As a speculative order, Freemasonry is pre-eminently distinguished for the cultivation which it has given to the science of symbolism, a science which once pervaded the ancient world and was closely connected with all the religion and poetry of antiquity. Whatever may be the contending opinions on the subject of the historical origin of Freemasonry, no one, who has attentively investigated the subject, can, for a moment, doubt that it is indebted for its peculiar mode of inculcating its principles to the same spirit of symbolic science which gave rise to the sacred language of the Egyptian priests, and the sublime initiations of the Pagan philosophers. For all the mysteries of the ancient world, whether they were the Druidical rites of Britain, or the Cabric worship of Samotteracea, whether celebrated on the banks of the Ganges or the Nile, and contained so much of the internal spirit and the outward form of pure and speculative Masonry as to demonstrate the certainty of a common origin to all.

"This science of symbolism, once so universally diffused as to have pervaded all these ancient religions, and even still extensively controlling, almost without our recognition, the everyday business of life, has, as a science, been only preserved in the Masonic institution; and hence, to this fact are we indebted for much of the facility with which we are enabled to understand, and the certainty with which we are beginning to interpret the esoteric philosophy of the ancients. Egypt, for instance, has been to all of us as a sealed volume, but now that its pages are beginning to be unrolled by the industrious researches of our archæologists, none so well as a Mason can appreciate the hieroglyphic and symbolic teachings which are inscribed on its obelisks, its temples, and its sarcophagi.

"It was, indeed, there, among that ancient priesthood of the East and of Egypt, that this beautiful science of symbolism was first invented, by which sensible objects being presented to the eye, conveyed through its principles lessons of profound, yet hidden wisdom, to the neophyte. Divine truth was thus communicated by the priests in the most impressive forms by means of poetic images, and the philosophers, borrowing the same system, instructed their disciples by myths and allegories. But the ancient priests and the old philosophers have passed away, and their method of concealing wisdom under the veil of tropes and figures would have been almost irretrievably lost, had not Freemasonry perpetuated the system and preserved the science, while cultivating the same hallowed object by the same beautiful method of referring all material things to an intellectual sense; so that its most expressive definition has always been that it is a science of morality, veiled in allegory and illustrated by symbols.

"Performing, then, its mission of preserving and perpetuating the science of symbolism, it is evident that, as a scientific institution, it must embrace within the intensive grasp of its study, a vast range amid the divisions of human knowledge. The archæology of all the ancient religions, their origin, their connections with, and their deviation from, the true faith as taught to Noah and the patriarchs who preceded him, the ingenious, though sometimes fanciful cabalistic learning of the Jewish doctors, the Pythagorean science of numbers, the mystical and sublime philosophy of Plato and other sages of Greece, and the rites and ceremonies of all the ancient world, with their just interpretation, constitute legitmate subjects of discussion and inquiry for the Masonic student, and I do not hesitate to say, that the scholar who should devote himself to the perusal and study of the numerous works on Freemasonry alone, which have issued from the English, the French, and German press, the Americans would, by such an intellectual discipline, acquire a more extensive and more varied mass of historical, scientific, and philosophical knowledge, than the cultivation of any other single science or department of learning could supply. Viewing then, Masonry in this, its great intellectual mission, may I not be permitted for a moment to pause in my inquiry, and to invite the Brethren who surround me to partake of the mental feast which has been prepared for them, and in which, as its disciples, they alone are permitted to share. There stands the majestic tree before you, its ancient roots penetrating deeply into the soil of time, and its leaves and branches covering with their mighty shadow, all the pure and good of every clime and country who will come beneath them. Will you ingloriously recline beneath that wide spread shade, or helplessly lean for support upon its massive and venerable trunk, nor make one effort to pluck the luscious and life-giving fruit which hang in tempting clusters from its boughs?

THE TROUBLE IN ILLINOIS.

THERE never probably was a Masonic jurisdiction in the United States, where until the past two years, the Fraternity shewed a more united front than did the Craft in Illinois. Undivided at home, they were respected abroad; their properity was only commensurate with their devotion to the pure teachings of our Society. Now, how changed is the picture! Troubles, turmoils, and dissensions beset their counsels, and the Craft in this and other jurisdictions should learn a lesson from the causes which produced them, and act accordingly.

What are the facts of the case? Within the past two years, that great Masonic speculator Rob. Morris, for the better carrying out of his infamous plans, cloaked though they were under the garb of especial sanctity, as "the chosen of God," to promulgate, not the principles of Masonry which he has so sadly abused, but the parrot like repetition of the lectures of the three degrees, invaded the jurisdictions, and by the aid of those he had hoodwinked into the belief, claimed that only by the help of his secret and dark lantern organization of Conservators, could the genuine ritualistic work of Masonry be restored. These new converts to the most impudent fraud on the Fraternity since the days of "Cagilostro," set secretly to work, and under solemn obligations to the man Morris, commenced to make converts; introduce a ritual different from that sanctioned by the Grand Lodge; and as midnight conspirators, having in view the ultimate control of the Grand Lodge and its finances, met in secret caucus to depose all those old and faithful Brethren who would not consent to pay tribute to Morris, and in doing so upturn all that the best and wisest had done from the organization of the Grand Lodge of Illinois to elevate it among its sister jurisdictions.

[The above is from the N. York Saturday Courier, and is the introduction of a very able exposition of the origin and progress of the difficulties referred to, but for which we cannot spare room in our pages. The probability is that the Fraternity in the State have been so thoroughly aroused to a proper sense of the danger which threatens them, that at the next communication of their Grand Lodge, they will be enabled to adopt the measures necessary for their protection.]

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. JOHN FITZHENRY TOWNSEND, LL. D., Dep. Grand Master of Ireland:

LECTURE IV.

HAVING discussed the physical requisites for admission to the Masonic Order, we are now to turn our view towards those moral qualifications without which no man should be accepted amongst us. And here we must again refer to the Ancient Charges. The very first passage in them runs thus:—"A Mason is bound to obey the moral law; and if he rightly understands the Craft, he will never be a stupid atheist or an irreligious libertine, nor act against conscience." The sentence is helplessly clumsy and lumbering, but it plainly has a meaning under its awkward exterior.

By the moral law, in general, we mean the rule of Good and Evil, or of Right and Wrong. But where are we to find it? It must be imparted, in some way, by God to men; for as the Will of God is the rule of right, and all departure from that Will must therefore be wrong, we cannot know right from wrong save by some communication of the Divine Will. Frequently, I believe, the terms "moral law" are applied to the Ten Commandments revealed by God to Moses; or to that summary of our moral obligations propounded in the New Testament—"Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself." But those who prescribed the first principles of our Society appear to have assumed the existence of an instinctive perception of right and wrong written on men's consciences, altogether independent of the revelation made to the Jewish people. Now, there have been many who have asserted, that either there are no such instinctive perceptions, or else that they are not to be distinguished from the prejudices of early education and the habits of early thought and action. This metaphysical question we may leave to those who are fond of metaphysical subjects, since—so far as we are concerned—it is one of mere curiosity; for whether there be a moral law independent of actual revelation or not, the word of revelation in the Holy Scriptures has, at all events, promulgated a rule which we all have acknowledged to be right, and which we all are bound to obey; and as there cannot be two different rules of right proceeding from the same source, and as any intuitive perceptions of right (if there be such) in men's minds and consciences must proceed from the same Almighty Creator, who is the Author of nature as well as of revelation, there cannot be any rule of moral conduct different from that which is comprised in the Commandment. It is therefore quite idle for us to treat of morals without reference to revelation. It is enough for our purpose to understand by the words "moral law" the rules of conduct prescribed in the Decalogue. And no man, who does not acknowledge his obligation to observe that rule of conduct, is admissible to our society. He may not feel bound to observe it merely because it is in the

Decalogue—a Mahommedan would not feel himself so bound—but he must acknowledge that the rule is binding on his conscience, as being, in some way or other, the rule of right. How far that rule could have been discovered by the unassisted efforts of the human mind, I do not pretend to investigate. It is enough for us here to know that the principles of Christian morality are so interwoven with our opinions and ideas, that we cannot disentangle them from what we consider the principles of mere reason; though reason can demonstrate their exact accordance with the Divine character, as revealed to us in the Scriptures, and the order and relations of the universe which the Divine Power has created, and the Divine Wisdom sustains.

And so no Atheist can be admitted to be a Mason; for as the moral law would not bind him, he would not fulfil the very first requisite for admission. A belief in a Supreme God is one of our landmarks which no regulations can confirm, and with which no authority can dispense. It is the profession of faith required from all who seek to enter our portals. In these days Atheism is rarely openly professed; but at the close of the last century there were many of that dismal school—men, too, whose names are well known to science. The powerful sarcasm of Voltaire was directed against them as pointedly as against the priesthood itself. The fearful doctrines which ascribe the work of creation to the operation of the laws of matter, and deem the moral universe ruled by mere necessity, must extinguish all feeling of moral responsibility and all motives to self control; and lead us, as Robespierre said, to regard human society as a game of chance, and the world as the patrimony of the most dexterous of scoundrels. But it appears to me that the belief required is not that of a Creator, who, having made the universe and set it a-going, as a workman might construct a piece of mechanism, then sits by unconcerned to let it run on, or run down: the Mason must believe that there is a Moral Governor and Ruler of the Universe, to whom we are responsible, and who will punish disobedience to the rules of conduct he has presented to us. And it follows thence of necessity, that he who would become a Mason must believe also in a future existence of rewards and punishments depending on men's conduct in this present life. But on all other points men are left to their own opinions; the spirit of toleration which enjoins me to respect those of another enjoins him also to respect mine; and although no man is bound to forego his own views, he must not make them a subject of contention. And this is enjoined by the Ancient Charges as well as by our own Constitutions, the 15th rule of which prohibits the introduction of polemical or political discussions, on any pretence whatever, into a Masonic Lodge.

And as the true Mason cannot be an Atheist, so, says the Ancient Charges in its old-fashioned phrase, he cannot be "an irreligious libertine." Whether we understand the term "libertine" in its older sense of a free thinker, who rejects all moral accountability, or in the modern acceptation of a mere profligate, it is manifest that such a character is entirely at variance with the profession of subjection to the moral law.

Whatever may be a man's belief it is a useless belief unless it influences his conduct. What is it to me that a man should profess to put his trust in God, though he do it in ever so solemn a manner, if he then act as if God did not understand him, or did not care for what he said—if after professing what, if true, would make the angels rejoice and the devils despair, a man goes on acting as if God were a being like himself—idle, capricious, and changeable, saying what he did not mean and not doing what he had said? What trust can any man have in God while he sets God's law at defiance as much as he can, and would never care for it at all but that the law will go on in spite of him, and punish him by the inevitable result of his own transgression of it? It appears then, as the fair exposition of the Ancient Charges alluded to in the beginning of this Lecture, that the Candidate for Masonry must believe in one God, the Moral Ruler as well as Creator of the Universe; he must believe also in a future existence, and he must admit his own obligation to observe those rules of moral conduct which are promulgated to us in the Ten Commandments.

I have been the more careful to lay down this Masonic landmark as fully and clearly as I could, because it is one of our greatest and most comprehensive principles: far greater and more comprehensive than we might, at first sight, be disposed to think. And I will venture to add my own opinion, and I do not hesitate to announce it, that a *deadness of moral principle* should, in the estimation of every conscientious Brother, be sufficient reason for rejecting any one from the fraternity. I do not suppose that any man will be found perfect. The moral law serves best to show how short we all fall of its requirements; but it is not enough to recommend a man, to say, that we have never heard anything against him. That is a poor qualification. If something good and praiseworthy cannot be said of him, his name need not be proposed for my approbation—nor, I hope, for yours. It is not enough that a man has never been known to have done any thing worthy of the whipping post, the hulks, or the halter. We have a right to expect that the "tongue of good report" shall be in his favor; that he shall have a cultivable, if not a cultivated, intellect; a decent share of education, and manners at least inoffensive and conciliating. And we must look also to his moral qualities. If a jovial disposition be sufficient recommendations, let us by all means open a "free and easy" club, and admit all sorts of idlers and sots; covetous, grinding, hardhearted oppressors; drunkards, gamblers, adulterers, and sensualists; all, in short, who choose to forget that this world belongs to the God who has made it.

"Gorgonius sits abdominous and wan
Like a fat squab upon a Chinese fan;
He snuffs far off th' anticipated joy,
Turtle and venison all his thoughts employ."

And if Gorgonius is to be our model it is natural that we should hail the accession of men of his stamp. But it is Gorgonius and his herd who have made our institution a disgrace instead of an honor; a sham instead of a glorious and enduring bond; and I, for one, will hold such at arm's length while I may. Not in a proud pharisaical spirit, like the Heathen Philosophers, who boasted of their own self restraining virtues and despised the multitude as profane and hateful to the Almighty. No: God forbid! God forbid that we should feel any thing but pity and anxiety for our fellow sinners, who, perhaps, have greater excuses than ourselves for their sensual, selfish, lives; whose sins, though more open than ours, may not be more hateful to the pure and all-seeing Searcher of the heart. But just as I would not bring a man such as I have described into my house, to give a pestilent example to my family, and perhaps to ruin its peace and disgrace its good name, so I will not bring him into a Masonic Lodge, which is my family likewise; for all of us are Brethren there, having a common interest to support, a common honor to maintain; all of us members, one of another.

These are subjects often overlooked—little dwelt upon; and yet who will say they are not necessary to be considered? If we neglect these considerations and such as these, of what use will practical expertness in our rites prove, except to help us to introduce amid our ranks those whom we must expect to disgrace our professions and to degrade us by their evil communication?

And now, supposing our candidate to have been proposed and seconded, and duly qualified as already mentioned, he must undergo the scrutiny of the ballot, except in one case only; and that is, where a person is nominated by the Grand Master for initiation in the Grand Master's Lodge. This right of nomination is the personal privilege and prerogative of the Grand Master, and *cannot be exercised even by his Deputy*. In all other cases, even in the Grand Master's Lodge, the candidate must be balloted for. In some Lodges the ballot is but a mere form; it being understood amongst the members that if any objection is signified by any of the Brethren, the name objected to is not sent forward for ballot; and the same is the system in the higher grades of Masonry. But in those the candidate is not apprised that he is proposed; whereas, as I have endeavored to show, the candidate for initiation ought not to be proposed but at his own request, and he cannot fairly shrink from a scrutiny which he has invited. And, undoubtedly, the ballot is the true, ancient, and Masonic mode of taking the opinion of the Lodge; its forms should be always strictly observed; and there is not one of our rights of which we are, or ought to be, more tenacious than this right of ballot. It is a subject on which every Mason should be well informed, because, whether as an individual member or as an Officer of a Lodge, he must sometimes be called upon to decide upon questions arising from the ballot, and as such questions generally involve the character of others and the feeling of our Brethren, we should be prepared to act, not only conscientiously and fearlessly, but uprightly and honorably, in accordance with the Masonic Law, which must ultimately decide the matter.

The custom amongst us is, that when a ballot is to take place, the officers first, and then the Brethren, without any strict observance as to order, walk over to the ballot-box, which is placed in a corner of the room, and deposit their votes. The box is then taken by the Secretary to the Master, who opens it, and if he finds the votes to be all in the candidate's favor, announces that Mr. —— has been duly admitted. This is all well enough, if there be no likelihood of a dissentient vote. But I much rather approve of the solemn and ceremonies proceedings of our Brethren in America, who in this, as in many other matters of discipline, set us an example well worthy of imitation, in their rigorous adherence to the ancient forms of Masonry, which we, deeming the forms to be mere tediousness, and the entertainment to be the real substance of the matter—are, I fear, very prone to neglect. There the Senior Deacon takes the ballot-box, first to the Junior Warden, who examines the compartment intended to receive the

votes in order to ascertain that it is empty. Having satisfied himself about it, he sends the box on to the Senior Warden, who does likewise, and sends it to the Master, who finally examines and then locks it. It is then deposited, not in a corner, but on the pedestal or table which stands before the Master, on which the sacred volume is always placed, and a black and a white bean are given to each member present, or else laid before the box in a proper position so as to preserve the secrecy of the proceedings. The Secretary then calls the roll, beginning with the Master, and each member as his name is called steps forward and deposits his vote; salutes (in testimony of his sense of obligatory duty), and resumes his seat. Every member is obliged to vote. The ballot being over, the Master delivers the key of the box to the Senior Deacon, who, without opening it, hands it, with the box, to the Junior Warden, who opens the box and examines the votes. If there is no dissentient, he pronounces the ballot "clear in the South." If there be a black bean, he announces the ballot "foul in the South," without any further remark in either case. He then re-locks the box, and the Deacon then proceeds, with the box, to the Senior Warden who opens and inspects it, and pronounces the ballot "clear in the West," or "foul in the West," as the case may be. It is then re-locked again, and taken to the Master, who in his turn opens and inspects it, and announces that the ballot is "clear in the East," or "foul in the East." If "clear," the Master declares the candidate admitted. If "foul," the ballot is gone through a second time, lest the rejecting vote should have been deposited by mistake. But if there be more than one black bean, no second ballot will be allowed. And in no event whatever is a third ballot permitted.

It cannot, I think, but strike us all that this system, a little formal and cumbrous perhaps, is on the whole a rational and fair system. No doubt, mistakes are apt to occur in balloting with beans; and the plan, familiar to us all, of having the names written on slips of paper through which the objector draws a line, is probably better than the old balloting boxes; but however the ballot be taken, as there is hardly any rational excuse for a mistake in so easy a matter, I would presume that no one was so careless or so stupid as to give a wrong vote; so that, unless it were made a general rule, I would not, if in the chair, permit a second ballot to take place, unless I had very strong reason indeed for supposing that a mistake had occurred. It very often happens that the friends of a candidate rejected on the ballot demand a second investigation. It is a question which the Master is called on to decide; and as he ought to be able to act on something like principle, as well as to act with firmness, I do not hesitate to say that no Master ought to permit a *second* ballot unless in some case so exceptional that I could hardly offer an example of it; unless, it might be, where a member declared on his Masonic word that he had made a mistake. But every Master should point attention to the duty of carefulness, and thus, so far as lies in him, prevent the probability of a mistake. And it is to be carefully impressed on all, that not a word of comment on the result of a ballot should be permitted; for the decision of the Lodge is final, and even the Grand Lodge cannot interfere with it. I would also insist that every member present at a ballot should vote; because no man has a right to shrink from responsibility by a cowardly half measure. If he has no doubt of the fitness of the candidate he should vote for him. If he has, in his own conscience, and as he will answer to Him who knows all his thoughts and intents, a fair reason to disapprove of the person proposed, he should vote against that person. But in no case, and on no pretext, should any member of the Lodge be so dishonorable as to state how he has voted. If any one may do so, all may do so; and thus the secrecy of the ballot—the indispensable safeguard of the Order—may be violated and rendered nugatory.

If the result of a ballot be unfavorable to the candidate he must be rejected. and he cannot, in that event, apply to any other Lodge; but he may again try the Lodge which has rejected him, and they may, if they please, admit him on reconsideration of the case. But, for my part, I have ever protested, and shall ever protest against a practice, equally vexatious and unmasonic, of endeavoring to force any man, whatever be my own private opinion of his good qualities, upon a society which thinks proper to exclude him. I know this strict rule of exclusion by a single dissentient vote, besides being unreasonable and objectionable in other respects, tends very much to defeat its own ends. Men do not like to give a dissentient vote, however honest, because they do not like the whole responsability of rejection to rest, as it may do, on that single vote. And it was for this reason that I said to you in the first of this series of addresses, that I think it as much our duty to be circumspect in proposing as in balloting for a member; and that I deemed the proposing of a new member to be a very serious part of our duty, though I believe it is one of the least regarded, and that I highly approve of the system which submits the name of the candidate to a Committee of inquiry.

The ballot being over, the candidate may be admitted, but the admission should never be on the evening of the ballot. The reluctance to disappoint a stranger, who attends to be initiated, might prejudice the freedom of the election. Yet it is curious enough that most of the continental rituals, that I have seen, appear to contemplate the ballot and admission as parts of the same transaction.

It is well known that candidates for Dublin Lodges must, priviously to their admission, be approved by the Committee of Charity and Inspection. Upon the propriety or necessity of this local rule it is not my province to make any observation here.

It is now time to bid you farewell. I look forward with very pleasurable anticipations to resuming these short lectures, the next of which I intend to relate to actual ceremony of Initiation, having now concluded my remarks on its preliminaries. Whether these anticipations may be realized or not, I trust that the desire for instruction which the Fraternity has evinced during the session of this Lodge will not be allowed to die away; and whether the pleasing task I have undertaken shall be renewed by my hands, or entrusted to others, I hope the objects I had proposed to myself will be in some degree effected, namely—of awakening the curiosity of intelligent and educated men respecting our wonderful association, of improving its system and evolving its admirable principles, of imparting information respecting its condition in other countries, and rendering it, in every respect, more worthy of its high pretentions to attention, and its mighty capabilities of utility and good.

PRESENTATION OF PAST MASTERS' JEWELS.

At a special communication of Jordan Lodge of South Danvers, held on Wednesday evening, May 6, M. W. Grand Master William Parkman being present, was invited by R. W. D. D. William Sutton, in behalf of the Lodge, to present Past Master's Jewels to W. Bros. Patterson and Tapley, two long tried and faithful Past officers of the Lodge.

Grand Master Parkman after congratulating the Lodge upon its long continuance (since 1808,) and exhorting its members to continue in that high toned devotion to our beloved institution with that zeal which had characterized the founders and early members of the Lodge, addressed himself to Bro. Patterson, in a few pertinent remarks upon the object of Jewels to perpetuate, in lasting material, the records of past services, presented him with a beautiful silver Jewel—to which Bro. Patterson made a very happy and truly Masonic reply.

Bro. Tapley was then presented with a similar Jewel, suitably inscribed, with the remark, that though he had not served so long as his predecessor, yet having youth, he could again put on the badge of office, if the Lodge should require his services. The Bro. on receiving his Jewel replied in a few words of thanks, which we know came from a true Masonic heart. The evening was most pleasantly passed by the visitors, and was one that will be long remembered by every member present. *.

WYOMING LODGE.

Dear Brother Moore—One of the most pleasant Masonic gatherings that it has been my good fortune to witness, occurred at Melrose on the 29th of April last. It was at the dedication of the new Hall of Wyoming Lodge. Before entering upon an account of the evening's entertainment, let me give you a slight description of the Hall and other apartments. The dimensions of the main Hall are 39 by 50 feet, and of sufficient height to correspond; making it commodious and beautifully proportioned. In connection with this Hall, there is a smaller one, to be used for sodality and committee meetings, as occasion may require; a room for preparation, and another for the convenience of the Brethren, suitably furnished. A large banquet hall finishes the suit of apartments. The Brethren of the Lodge have spared no pains or expense in furnishing these apartments, and nothing condusive to the comfort of the members or their visitors, has been omitted. The main Hall has been fitted up in a most beautiful and costly manner; the East, formed by a deep recess, is finished by drapery, arranged after an appropriate and rich design. The chairs for the first three officers, (gifts of individual members,) are elegant in their construction; three pillars, which appear in their appropriate places, are of black walnut, and beautiful in workmanship, the necessary emblems, as well as the ceiling, (painted from designs furnished by a Brother,) produce, under the brilliant light from a large chandelier, a splendid effect; the settees, or couches, around the Hall, made expressly for the purpose and place, unite ease and elegance in their construction. These different arrangements, together with the rich carpet that covers the platforms and floor, produce a "perfect, beautiful and complete whole." It is, without exception, the finest Hall in the State, for comfort, size and elegance. But how shall I give you an idea of the Dedication, and the arrangements which had been made by the committee for the pleasure of the Brethren and their guests? To be fully appreciated the whole should have been witnessed; and those who were present, I think, will never forget the pleasures of that evening.

> "You may break, you may shatter the vase if you will,
> But the scent of the roses will cling to it still."

So with this—the occasion has passed, but the memory of it will remain in many hearts as long as life itself. The brilliantly lighted Hall, with the different objects brought together in such harmonious contrast; the array of female beauty; the strains of melodious music, from a band stationed in an ante room, formed a scene, for the eye and ear, that is seldom witnessed within the portals of the Lodge.

The ceremonies of Dedication were performed by the Officers of the M. W. Grand Lodge, and I think, if I may be allowed to judge, were performed with more than usual ability. The M. W. William Parkman, Esq., after completeing the ceremony of Dedication according to the beautiful ritual of our Order, made some very happy and congratulatory remarks to the Lodge, which were listened to with pleasure, by the intelligent assembly of ladies and Brethren, numbering nearly three hundred. He commented upon the purposes of our Institution, in the inculcation of all the social and moral virtues, and closed with a very beautiful illustration, saying—

"From the North, hear all men—in the name of Water, pure, refreshing to us all, I dedicate this Hall to the purposes of Friendship. May it be to all the members a place where sacred friendship shall teach all to abrogate self for his fellow; each in his turn helping and being helped—blessing and being blessed. From the South, hear all men—in the name of Fire I solemnly dedicate this Hall to the purposes of Love, and may the fire this day kindled upon its altar, continue to burn as a constant oblation to Deity, and may it warm and stimulate every member to provoke his Brethren to good deeds and virtue; and may that blessed Book of Books, that is ever spread upon its altar, be the rule and guide of all our actions. From the East, hear all men—to the promulgation of Truth I solemnly dedicate this Hall—and may this corn which I now scatter (scattering corn on the floor) be emblematical of the truth that shall pour from the East of this Lodge, and may those truths, so scattered, yield abundant increase; some thirty, some sixty, and some an hundred fold. From the West, hear all men—in the name of Faith, Hope and Charity, I now solemnly dedicate this Hall, and as I scatter these beautiful flowers (here the Grand Marshal scattered a magnificent bouquet over the floor of the Lodge) upon the common pathway, may it be emblematical of the flowers of Faith, Hope and Charity, this Lodge may constantly spread under the bleeding feet of suffering humanity every where, but more especially to the household of our faith. And finally, may the Great Giver of all good bounteously endow this Lodge with the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy."

After the ceremonies of Dedication were completed, remarks were made by several Brethren, on the principles of the Institution, and also appropriate to the occasion. A splended Bible, Square and Compasses were then presented to the

Lodge by Rev. Benjamin F. Boles, in behalf of the ladies, which were accepted by the W. Master, Bro. Levi S. Gould, in an appropriate manner.

The Brethren, with their ladies, then formed a procession, and proceeding to the banquet Hall, partook of a supper, prepared by that well known caterer of your city, J. B. Smith. The great feature of the table was the profusion of flowers, forming a magnificent spectacle, and wafting their perfume upon the air. After sufficient time had been allowed for refreshment, (the Hall in the mean time having been arranged for the purpose,) dancing commenced, and the small hours of night beheld a brilliant and happy assembly. S.

"THE CONSERVATORS."

The R. W. Brother James Fenton, Grand Secretary of the Grand Lodge of Michigan, at the request of Brethren interested in the subject, delivered an able and interesting address at Detroit, in March last, on the history of the Work and Lectures of the first three Degrees, tracing them and their various changes from 1717 to the present time, and demonstrating, beyond cavil, the absurdity and hypocrisy of the pretensions of Morris and his dupes, as "Conservators" of Masonry. This he does by a variety of arguments and facts, from which we extract the following, being all that we can spare room for the present month. Brother Bayless, who signs the letter below, is a Past Grand Master and Past Grand Lecturer of the Grand Lodge of Indiana:—

"*Fort Wayne. Ind., Feb.* 22, 1863.

James Fenton, Esq., *Grand Secretary :*

Dear Sir and Bro. :—Your esteemed favor of the 9th inst. came duly to hand, and while I regret to hear that your jurisdiction is troubled by the worst of all treasons and humbugs, I would rejoice to aid in arresting the blighting ravages of the foul and unmasonic secret organization, known as "Conservators," at whose head stands the chief of all Masonic humbugs.

You ask if I am correctly reported in your proceedings. At the outset I will say, that what I did say was not *intended to approve* his work and lectures on the three first degrees of Masonry, as Morris and nearly all who were present know that *I did not approve his work*, nor did any old Mason that was present, whom I compared notes or conversed with on the subject.

Morris and I have often talked upon the subject of work and lectures, and I have heard him and his deputies lecture and exemplify this work, and they, and thousands of others, know that I condemn it, and have denounced all who peddle the foul and unmasonic *Blue book* of Rob. Morris at $10 each.

Old Masons, who have kept the work in memory, all pronounce the work *bogus*, and the manner of disseminating it "treason to Masonry."

Morris was represented to me as a great writer, and in his efforts to spread light and information among the craft had been unfortunate, and had lost his all, and ruined many friends. I seeing some of his writings, felt willing to say a kind word for him, to smooth his path, and aid him in making a living by his publications; and when he was preparing to open a Masonic school, and to hold the first session in Louisville, Ky., May 2, 1859, I was informed that quite a number of young Masons in my jurisdiction would attend, I determined to be on hand myself, that I might know the kind of food that would be given out to the Masons on the border of our jurisdiction.

By the proceedings of the session you will see that I attended four days, and saw degrees conferred.

I did not approve the work nor the manner of conferring degrees—and as to its being *Webb work* I then denied it, and *Morris* requested me to keep quiet on the subject, as I might create confusion in the "class."

Morris told me he had the best evidence on earth that it was the identical work and lectures of *Webb* and said he had the manuscript of *Webb* and some others he named. That I *denied*, and demanded an exhibition, and *he failed to produce them.*

Many of the attendants called on me at the hotel, where I explained controverted points, and without one exception they agreed with me at the time.

I now unequivocally say that any system of work and lectures used in the United States, or in Europe, compares as favorably with that taught by *Thomas Smith Webb* as the Rob work taught by Morris ; and any Grand Lodge that would have permitted the work to be printed and sold under its approval, ten years since, would have been discarded from the correspondence of all Lodges and Masons in good standing.

Your work as taught by Bro. Blanchard, G. Visitor, is far preferable to the Rob work, and from what I saw of it when Bro. Blanchard visited our G. Lodge with P. G. M. Allen, I freely say, it has more of Webb's or Snow's work than the Rob work. The manner of communicating the lectures to a candidate and conferring the degrees, by Bro. Blanchard is far more impressive, correct and beautiful than the Rob work or lectures. You may think I talk plainly, that is my desire. The work and lectures taught in Indiana, and Michigan, or any other State, before Rob was *seen* or *felt*, were better than Morris, or any other book Mason can produce. If a man is a man, and is a Mason at heart, he will not peddle the Masonic work in book form as the Conservators do, to aid Morris or any other man who has lost his fortune in wild speculations.

Yours, Fraternally,
SOL. D. BAYLESS.

MASONIC INCIDENT.

THE day after the battle of Antietam the 5th New Hampshire formed the picket line along the edge of the cornfield where Richardson's Division fought. The reserve was in one edge of the corn, and the pickets about middle way of the field concealed in the corn, as the sharpshooters of the enemy fired on all who undertook to walk around on the battle field at that locality. Early in the morning one of the wounded rebels who laid just outside the pickets called one of the New Hampshire men and handed him a little slip of paper, on which he had, evidently with great difficulty, succeeded in making some mystic signs in a circle with a bit of stick wet in blood. The soldier was begged to hand the paper to some Freemason as soon as possible, and he took it to Col. E. E. Cross of his regiment. The Colonel was a Master Mason, but could not read the mystic token, it belonging to a higher degree. He therefore sent for Capt. J. B. Perry of the 5th who was a member of the 32d degree of Freemasonry, and showed him the letter. Capt. Perry at once said there was a Brother Mason in great peril, and must be rescued. Col. Cross instantly sent for several Brother Masons in the regiment, told the story, and in a few moments four "Brothers of the mystic tye" were crawling stealthily through the corn to find the Brother in distress. He was found, placed on a blanket, and at great risk drawn out of range of the rebel rifles, and then carried to the 5th New Hampshire hospital. He proved to be First Lieutenant Edon of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lieut. Edon informed his Brethren of another wounded Mason, who, when brought out, proved to be a Lieutenant Colonel of a Georgia regiment. These two wounded rebel officers received the same attention as the wounded officers of the 5th and a warm friendship was established between men who a few hours before were in mortal combat. This is one of the thousand instances in which the Masonic bond has proved a blessing to mankind.

FROM WEST TO EAST—FROM EAST TO WEST.*

FROM WEST TO EAST.

> "How ought a Mason's Lodge to be situated?—Due East and West. Why so?—Because all churches, chapels, and places of divine worship ought to be so situated. For what reason?—Because the sun rises in the East and spreads its influences towards the West; and because the Gospel was first preached in the East, and afterwards propagated in the western parts of the world."—FROM AN OBSOLETE RITUAL.

IN Freemasonry, the East, or sun rising, constitutes an unchangeable landmark; and accordingly in an ancient Masonic MS., which was reputed to have been copied by Leland, the celebrated antiquary, we find the following passage:—"Where dyd ytt (Freemasonry) begynne? Ytt dydd begynne with the ffyrste menne of the ESTE, whych were before the ffyrste menne of the Weste; and comynge westlye ytt hathe broughte herwythe alle comfortes to the wylde and comfortlesse." Mr. Locke's presumed annotation on this passage induced Bro. Preston to observe that "the opinion there were men in the east before Adam is a mere conjecture, although it may be countenanced by some learned authors; but Masons comprehend the true meaning of the Craft taking its rise in the East and spreading to the West, without having recourse to the preadamite theory." East and West are terms peculiar to the society and when Masonically adopted are very intelligible, as they refer to certain forms and customs established many centuries ago, a few of which will form the subject of the present lecture.

In a Mason's Lodge the W. M. is placed in the East as a type of the rising sun, which opens the day, that the inhabitants of the world may go forth to their labor, and the behests of the Most High executed to his glory and the advantage of his creatures.

Let there be light, said God; and forthwith light
Ethereal, first of all things, quintessence pure,

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*From Dr. Oliver's Freemasons' Treasury.

Sprung from the deep, and from *her native* East
To journey through the airy gloom began,
Sphered in a radiant cloud."—MILTON.

The candidate is obligated in the East and invested in the West; advances from West to East by right lines and angles, to typify the necessity of an upright life and well-squared actions; and he is subsequently placed in the North-East to receive instruction, as a corner-stone, from which a superstructure is expected to rise, perfect in its parts, and honorable to the builder. The Brethren, with their faces to the East, reverently attend to the dictates of wisdom which proceed from the chair, in commemoration of the same custom used by the early Christians; for light, truth, and virtue, as Bro. Dunckerley, in his code of lectures, predicates, "sprang out of the darkness which overshadowed this globe when the work of six days began."

I now proceed to explain an anomaly which has crept into our Lodge practice, and which many Brethren would be glad if they could distinctly understand. In the traditionary history of Masonry, as it was embodied in the primitive ritual, we are informed that "our ancient Brethren, after the completion of King Solomon's Temple, travelled from one country to another in search of employment, and for other Masonic purposes." Amongst the rest certain Entered Apprentices are said to have proceeded from the West to the East, "hailing from the Lodge of St. John of Jerusalem," for the purpose of receiving scientific instruction from their more experienced Brethren. And this declaration occupies a prominent place in the system adopted by most Grand Lodges at the present day; but having sustained some alteration, a difficulty has arisen which requires a brief notice.

It is easy to imagine that, as the East is a place of light and wisdom, a novice might beneficially travel thither to seek for information in the science; for, if our traditions are to be relied on, the Dionysiacs, who built the Temple of Solomon, travelled *eastward* from Jerusalem, bearing with them their skill and taste in architecture, and other secrets of the Fraternity, into various countries, where they were more readily employed, and received better wages than those who did not possess the same advantages.

In many places where they sojourned they obtained special privileges; and because they taught their secrets only to the freeborn, their successors acquired the name of FREEMASONS; constituting Lodges and erecting stately piles of building under the patronage of great and wealthy princes, many of whom were accepted as members and Brothers of the Order, and became Grand Masters, each in his own dominions, in imitation of King Solomon, whose memory as a Mason was reverenced by all other peoples, and will be till architecture shall be consumed in the general conflagration.*

It follows, therefore, that the above formula was strictly correct when applied to Solomon's Masons, for they proceeded literally *from the West to the East*, hailing from the Lodges at Jerusalem, which constituted the undoubted origin of this peculiar phraseology, and, having been embodied in our primitive rituals, still applies with accurate consistency to the practice of the Fraternity in India and the Australian Islands. But how is it borne out *in countries westward of Jerusalem?* That is the question to be considered.

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*See Anderson's "Const.," pp. 16, 17, ed. 1738.

The discrepancy in the phrase from West to East, starting from the Lodge of St. John at Jerusalem, as it was expressed in the ordinary ritual of the last century, and applied to the several countries of Europe and America, where the institution at the present time flourishes in its greatest purity, appears to have entered into the deliberations of the Committee appointed, in 1814, to reconstruct the Lodge Lectures; and being unable to solve the difficulty, like Alexander they cut the knot, by utterly repudiating both St. John (who is styled by Preston "our ancient and venerable patron") and his Lodges, and expunging his honored name from the ritual, although it was probably introduced at the formation of the York Grand Lodge; and not ouly acknowledged by Calcott, Dunckerley, and Hutchinson, but advisedly embodied by Preston in his version of the lectures, which contain a plain record of the fact. But the misfortune is, that the alteration was accompanied by no certain clue to direct us how to account for the anomaly. The lectures simply stated that the visitor, or more correctly the Senior Warden of the Lodge, who was the actual respondent, came from the West for instruction; and when the name of his Lodge was demanded, he distinctly replied "the Holy Lodge of St. John at Jerusalem," with a recommendation from "the Right Worthy and Worshipful Brothers and Fellows of that Lodge, who sent their hearty greeting." But the Lodge of St. John of Jerusalem lies geographically eastward of this country; and therefore the sojourner in his course from thence to Europe or the new world, would not literally proceed from West to East, but from East to West. This is the difficultly. How is this to be reconciled? The solution of this problem will form the subject of another lecture.

Obituary.

BROTHER MAJOR GENERAL HIRAM G. BERRY.

Major General HIRAM G. BERRY, who fell in the late battle of Chancellorsville, was buried at Rockland, Me., on the 14th of May, with Masonic honors. The escort was performed by a portion of the 7th Maine regiment and Co. A, State Guards, of Bangor. The order of the services was as follows:—The procession of Masons (nearly 300 of whom participated in the exercises) and military proceeded to the late residence of the deceased, when a portion of Scripture was read by Mr. Hart. After a prayer and sermon by Rev. Mr. Butler, of Auburn, and the benediction by Rev. Mr. Kallock, the body was escorted to the cemetery, where it was buried with Masonic honors, Past Grand Master Chase, of Belfast, conducting the ceremonies. A volley was fired over his grave by the military. Among those present to do honor to his memory and bear testimony to his distinguished military services, were Vice President Hamlin, Governor Coburn and staff, ex-Governor Washburn, Adjutant-General Hodsdon, Senator Morrill, Hon. S. C. Fessenden, Judge Rice and many others. The ceremonies were solemn and impressive, and the thousands of people present testified by their sorrowful countenances, the regard they felt for the deceased officer and patriot.

MASONIC CHIT CHAT.

Conservators in Missouri. A correspondent, under date St. Louis, May 28, writes, "Our Grand Lodge, just closed, condemned in the strongest terms the *Conservators' Association*, and recommended in the strongest possible manner, that the most effectual means be used throughout our borders, against all and any of the aforesaid *Rob Morris'* men and doctrines.

☞ *Fiftynine* subordinate bodies, Lodges, Councils, Chapters and Consistories, made their Annual Returns to the Supreme Council of the Northern Jurisdiction, at its late session in this city. These bodies are located in the States of Main, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey Pennsylvania, Ohio Michigan, and Illinois—representatives from each of which were present at the meeting of the Supreme Body. The entire jurisdiction is in a more healthy and prosperous condition at the present time than ever before; and this prosperity rests on so firm a basis that no factious element can disturb it.

Social Position. We see it announced by the Eratic Blazer, in his little 7×9 sheet, that the body here calling itself a Supreme Council, has appointed "the *Hon.* Richard H. Hartley its *Minister* near the Supreme Council of Peru." Whether any such appointment has been made and accepted, or what it means, is a matter of no kind of consequence whatever; but the *Hon.* Mr. Hartley referred to—(and who will be greatly astonished to find himself so unexpectedly elevated to the dignity of one holding high civil or political position) is a respectable sub clerk in an English house at Lima, and unless our personal acquaintance with him has led us to form a false estimate of his character, will not thank his quasi friends here for attempting to pass him off on the public, like counterfeit coin, for more than his true value. Such frauds but indicate a bad cause. But our surprise is that they should be resorted to by persons who hold "social position" to be of small account—except when it suits their purpose to assume a virtue they have not—*N. Y. Cour.*

Godey's Lady's Book, for June, has been upon our table for some days. There is no periodical in the country issued with so much punctuality, and there is none more uniformly chaste and high-toned in its literary department, or beautiful in its embellishments. The present number concludes a volume; a new one will, therefore, be commenced in July; thus affording a good opportunity for new subscribes to send forward their names. No more pleasing and useful work can be introduced into the family circle. Godey, Philadelphia, is the publisher, at three dollars a year.

Officers of the Grand Lodge of Maine.—M. W. William P. Preble, Grand Master; R. W. John J. Bell, D. G. M.; E. B. Hinkley, S. G. W.; Francis L. Talbot, J. G. W.; Moses Dodge, G. Treasurer; Ira Berry, G. Secretary, Portland; Freeman Bradford, A. B. Thompson, Oliver Gerrish, Finance Committee; J. W. Drummond, and Charles Cobb were elected to fill vacancies in the Board of Trustees of the Charity Fund.

Officers of the Salem G. Lodge of Perfection.—Wm Sutton, T. P. G. M.—A. L. Pierson, H. of T. D. G. M.—Dana Z. Smith, S. G. W.—Henry A. Brown, J. G. W.—Joseph Farnum, Secretary.

Officers of N. Bedford G. Lodge of Perfection.—Henry Tabor, 2d, T. P. G. M.—George H Tabor, H. of T. D. G. M.—John B. Baylies, S. G. W.—Albert H. Wm Carpenter, J. G. W.—Wanton T. Drew, Secretary.

Officers of Worcester G. Lodge of Perfection.—Rev. J. W. Dadman, T. P. G. M.—Benjamin Lewis, D. G. M.—Timothy W. Wellington S G. W.—Charles G. Reed, G. Treasurer—Charles B. Whiting, G. Sec.—S. B. Marsh, G. Orator.

Officers of Mercer Lodge of Perfection, Trenton, N. Jersey.—Joseph H. Hough, T. P. G. M —William R Clapp, H. of T. D. G. M.—William T. Nicholson, S. G. W.—David Naar, J. G W.—John T. Houdayer. G. Treasurer; M. Roberts Hough, G. Sec. and K of the S.—Thomas Booth, G. Captain of the Guard.

THE

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HISTORY OF THE SUPREME COUNCILS IN AMERICA.

At the late Annual Meeting of the Supreme Council in this city, a paper was read on the history of the origin and continued existence of the two legal Councils in this country, namely, at Charleston, S. C. and Boston, Ms.; including also, a concise but well authenticated narrative of the rise and fall of sundry illegal associations which, from time to time, have sprung into existence, claiming to exercise the powers and prerogatives of lawful Councils. The paper received the unanimous approval of the body to which it was submitted. Believing that at the present moment, when the subject is exciting more than usual attention among the members of the Fraternity, we could not lay before our readers any document of greater interest, we take pleasure in transferring it, in substance, to our pages :—

The first Supreme Council of M. P. Sov. Gr. Ins. Gen. of the 33d and last degree of the Ancient and Accepted Scottish Rite, was formed at Charleston, S. Carolina, on the 31st day of May, 1801, and opened with all the high honors of Masonry. From it, directly or indirectly, was formed the Supreme Council of the 33d degree for France, by the Count Alexandre Francois Auguste de Grasse Tilly, (whose patent was granted by the Supreme Council at Charleston, Feb. 21st, 1802, and signed by Frederick Dalcho, Emanual De La Motta, Isaac Auld, et al.) in the month of September, 1804. The Grand College of Rites, embosomed in the Grand Orient of France, was established in the same year.

The Supreme Council thus established at Charleston, was, and is now, universally acknowledged as the *Mother Supreme Council*, and the addition made to the twentyfive degrees of Perfection, previously existing, and by it first arranged into a system, has been adopted by all existing Supreme Councils.

The friendly relations always existing between it and the Grand Orient of France, were recognized and renewed by Decree of the latter Illustrious Body, dated June 1st, 1858, as advised by Ill. Bro. Rexes, 33d, the Grand officer of honor of the Order, entrusted with the correspondence (No. 4841).

The Secret Statutes of the Order declare, (Article V.,) that, "In each of the grand nations of Europe, whether kingdom or empire, there shall be but a single Supreme Council of the 33d degree. In all those States and Provinces, as well of the main land as of the islands, whereof North America is composed, there shall be but *two* Councils, one at as great a distance as may be from the other," &c. The authority of this rule the Grand Orient of France acknowledged, in its Grand College of Rites, on the 4th day of Feb., 1859, when in its Bulletin (page 412, 413 and 414) it denounced *James Foulhouze*, as an "Impostor," and erased his name from its Book of Gold, for precisely such an invasion of the Territorial Jurisdiction of the Supreme Council for the Southern Jurisdiction of the United States, whose Grand East is at Charleston, S. Carolina, as had been practiced by adventurers on the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is now at Boston, Mass., whence it was removed in 1851, from New York.

The Supreme Council at Charleston, S. C., for the better carrying out "Article V." of the Secret Constitutions above quoted, established, as a preliminary step to the formation of the *Second* Grand Council in North America, on the 6th day of August, 1806, in the city of New York, a Sovereign Consistory of S. P. R. S., 32d degree, and publicly proclaimed the same by official edict.

This Sovereign Consistory remained subordinate to the parent body until the 5th day of August, 1813, when, by Letters Patent, the Ill. Bro. Emanual De La Motta, S. G. I. G. 33d, and Grand Treasurer General of the H. E. of the Charleston Supreme Council, then in New York on a visit, "held a Grand Convention of the 33d degree," at which were present, John Gabriel Tardy, John James Joseph Gourgas, M. Levy, Maduro Piexotto, Richard Riker, (Attorney General, and afterwards Recorder of the city of New York,) Sampson Simpson, and Daniel D. Tompkins, (Governor of the State of New York, and afterwards Vice President of the United States,) all 33ds, and he "did then open with the high honors of Masonry, the *Supreme Council for the Northern Jurisdiction*, and appoint officers; and he thereby solemnly proclaimed that Council." Thus was legally established the Second Supreme Council in North America, demanded by the Constitutions of 1786.

From that period until the present time, the Supreme Council for the Southern Jurisdiction of the United States, and the Supreme Council for the Northern Jurisdiction of the United States, have worked in union and harmony as co-equals, and co-existent Supreme Bodies, of the Ancient and Accepted Scottish Rite in North America.

The rapid increase in population, and the inauguration of New States into the American Union, led these two Supreme Councils in the year 1827, more clearly and positively to define their boundaries; and on the 31st day of October of that year the allotments were as follows:—To the Supreme Council for the Northern Jurisdiction, the following fourteen States—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, and Michigan; the Supreme Council for the Southern Jurisdiction reserving to itself all the other States and Territories, South of Mason and Dixon's line, and West of the Mississippi River.

Information of this settlement of boundary, was forwarded to the Grand Orient of France, on the 10th day of Jan., 1830, by Ill. Bro. Gourgas, (now living,) of which the following is an extract:—

"Nous pensons qu'il est a propos de vous communiques, que d'a pris des arrangemens ratifiés depuis maintes anneés entre nos bein aimés frerès de Charleston et nous mêmes, le District et Jurisdiction *Nord* comprend the quatorze Etats suivans:—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana, et Illinois; tandisque le District et Jurisdiction, *Sud* s'est reservé tous les autres Etats ou Territories sur sol Americain, appartenant aux Etats Unis de l'Amerique Septentrionate."

Thus the Supreme Council of France and the Grand College of Rites, embosomed in the Grand Orient of France, have sprung from the same parentage with the Supreme Council for the Northern Jurisdiction of the United States.

The Supreme Council for the Northern Jurisdiction of the United States, has not been exempt from the presence, and baneful acts of illegal, self-constituted, and spurious persons, exercising, unjustly, the power to organize antagonistic bodies of the Ancient and Accepted Rite, within its lawfully acquired territory. Indeed its attention has recently been called to the fact, by a publication in an obscure paper, published in the city of New York,—the proprietor of which is not even a Mason,—that our ancient ally, the Grand Orient of France,—presided over by the distinguished Brother Magnan,—has been led to recognize an association of men pretending to be a Supreme Council, with powers extending over all the United States, their Territories, and dependencies.

The so-called Supreme Council thus said to be acknowledged, is nowhere else recognized among the Supreme Councils of the world, as a lawful body of the Ancient and Accepted Rite. Neither is it what it purports to be,—the successor or continuation of another so-called Supreme Council, established in the city of New York, in the year 1815, by one *Joseph Cerneau*, itself a body organized in violation of the Secret Constitutions of 1786:—but wholly originated (long after the final *dissolution* of the Cerneau body, *which took place in* 1846,) by an *expelled Mason*, named *Henry C. Atwood*, who was, in 1837, the founder of a *spurious Grand Lodge*, in New York, which was by every regularly constituted Grand Lodge in America and Europe, held to be without the pale of Masonry, and its adherents were declared to be *clandestine Masons*.

For the enlightenment of those interested, we shall endeavor, concisely, to give the true history of these organizations, and for the better understanding of the same, will commence with that which claimed *Joseph Cerneau* as its originator.

The establishment by the present body at Charleston, S. C., of the Sov. G. Consistory in the city of New York, before alluded to, in 1806, naturally created among many of the Brethren of that day, an intense desire to obtain admission to the higher degrees, as taught and practised by Ineffable Masons.

Many seekers for initiation into what was then a novelty, but whose characters could not stand the Masonic test of the *Haut Grade*, had their applications rejected, inasmuch as the Brethren composing the Consistory determined only to admit persons of high social position and standing, and unblemished reputation. The individuals thus refused, soon found an instrument to gratify their desires; for about one year subsequent to the establishment of the first Consistory, there arrived at New York, *Joseph Cerneau*, who claimed to be in possession of the high degrees. With the aid of those Brethren who had been rejected by the already established Consistory, he, in violation of the Secret Constitutions of 1786, ventured to establish, and actually opened on the 28th day of October, 1807, what he ostentatiously proclaimed to be a " Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and dependencies."

It is true that this body subsequently received the patronage of several distinguished Masons, among them De Witt Clinton, the then, and life long, *bitter political opponent* of the Hon. Daniel D. Tompkins, one of the founders of our Sovereign Grand Consistory, and who was then (as before stated) Governor of the State of New York.

This intrusive body, although denounced by both the Supreme Council at Charleston, and by our Consistory (its daughter) at New York, continued its organization as a Consistory, until 1815, when it absolutely proclaimed itself a Supreme Council 33d, and by means of travelling agents, and traders in degrees of Masonry for slight pecuniary considerations, formed (so-called) Lodges, Councils and Chapters, in some other States, even daring to violate the territory of the Supreme Council for the Southern Jurisdiction of the United States, by opening a subordinate body in the city of Charleston !

During the political antimasonic excitement in America, commencing in 1826, the Cerneau Council rapidly declined; its meetings were entirely suspended, and it would never, in all probability, have been revived, had it not been for the visit of the Count de St. Laurent, to New York, in 1832, and the formation by that person, on his own behalf, and on behalf of the dispersed members of the extinct Sup. Council for Mexico, or New Spain, and the few remaining members of the Cerneau organization, of a treaty of union and amalgamation, whereby they proclaimed themselves, notwithstanding the well known existence of the *two* ancient Councils at Charleston and New York, the "Supreme Council for the Western Hemisphere," having jurisdiction from the *one sea to the other !*—a most unheard of assumption, and an open violation of " Article V" of the Secret Constitutions of 1786.

On the return of the Count de St. Laurent to France, in 1832–3, he, as a member and representative of the usurping Council thus re-formed through his instrumentality, entered into negociation with the Supreme Council of France, for recognition.

The latter Most Ill. body, whether from the representations made to them, on behalf of the usurping Council, or forgetfulness of their ancient allies and founders in America, acceeded to the request, and in 1834, in connexion with the Representatives of the Supreme Council of Brazil, formed a treaty of " Union, Alliance, and Confederation."

In 1836, this treaty was ratified by the Cerneau Council at New York, the Hon. David Naar, acting as Grand Secretary General of the H. E.

The treaty of " Union and Amalgamation" of 1832, caused dissension in the usurping Council, and the members of " Lafayette Rose Croix Chapter," founded by it in 1825, revolted and declared its independence, having among its members the subsequently notorious and expelled Mason, *Henry C. Atwood.*

The Cerneau Supreme Council for the Western Hemisphere, thus briefly, but truthfully sketched, gradually declined. Its subordinates all ceased to exist; *and in the year* 1846, *it was dissolved by the mutual consent of the few remaining members: and has never been revived.* The present surviving Brethren, among them the Hon. *David Naar*, have taken the Oath of Fealty and Allegiance to the Supreme Council under Ill. Br. Van Rensselaer, and now recognize no other as lawful, in the Northern Jurisdiction of the United States.

From this period, until about the year 1850–1, the Supreme Council for the Northern Jurisdiction, exercised, without interference, its legitmate functions, respected by its allies, the Supreme Councils of England, (a daughter of the Northern Council, founded by it in 1843) Ireland, Scotland, Brazil, Mexico, Peru, Venezuela, New Granada, Colon, the Supreme Council for the Southern Jurisdiction of the United States, and the Illustrious Bodies in France; when its sovereign jurisdiction was again invaded.

In our short sketch of the rise, progress, and dissolution of the Council (so-called) established by Joseph Cerneau, we stated, that in 1832 the " Lafayette Chap. of Rose Croix" revolted, having among its members, the conspirator, Henry C. Atwood. That bad Mason and revolutionist, with others misled by him, in whole, or in part, were, for the highest Masonic crimes, solemnly, and after due trial, expelled by the Grand Lodge of the State of New York, in 1837, from *all* the rights and privileges of Freemasonry. Among those who were appointed to try him and his associates in Masonic crime, were the Hon. *David Naar*, and other members of the then existing Cerneau Council.

But notwithstanding the lawful expulsion of himself and followers, Atwood set on foot and organized a clandestine body in the city of New York, which he attempted to dignify by the appellation, of the " St. John's Grand Lodge." Not a single Grand Lodge in the United States, or Europe, recognized its pretensions; and the membership of every Grand Lodge in America were prohibited, under the heaviest penalties, from holding Masonic intercourse with said revolutionary body, or with its members, or its Lodges.

A reference to the transactions of our several Grand Lodges from 1837 to 1850, but more especially to those of the Grand Lodge of New York, will fully sustain these assertions.

On the 27th of Dec., 1850, the illegal St John's Grand Lodge was absorbed by the Grand Lodge of the State of New York; the several Lodges under it surrendering their *spurious Warrants*, and receiving new ones from the latter body, in lieu thereof; thus becoming regularized, and subordinate thereto.

In the belief that the notorious Atwood, and other rebel chiefs expelled with him in 1837, had repented of their offences, and would in the future respect and obey the laws of Masonry, they were, as a peace offering, restored.

No sooner had Atwood received this boon as a Symbolic Mason, than he determined to seek a new channel wherein to disturb the harmony of a hitherto peaceful and prosperous fraternity. The Ancient and Accepted Scottish Rite afforded the field wherein to sow his tares, and with a boldness unparalleled, he on the 7th of April, 1851, declared himself the Sov. G. Commander, and a few of his former associates who served with him as exiles from Masonry during his long expulsion, the officers, of a self-constituted Council, which they audaciously styled the "*Supreme Grand Council of the* 33 *degrees, of and for the State of New York;*" not for "The United States, their Territories and dependencies,"—as now claimed by his usurping successors—but for the single State of New York.

In announcing their organization, their utter ignorance of the Secret Statutes of the A. and A. Scottish Rite, and of the *courtecies* of the *High Degrees*, was apparent throughout the whole of the document issued by these conspirators; and the organization thus attempted to be foisted on the Fraternity, was immediately pronounced "a gross imposture and conspiracy against our Most Ill. Order;" and denounced by all regular members of the same.

This contemptible and miserable effort of bad and bold men, did not succeed. The characters of its promoters were such as to deter respectable Brethren from associating with them. They were viewed, even by the non-initiated, with suspicion, and it became therefore necessary for them to give it a new phase, under other auspices, and the better to cover their designs, they on the 20th of June, 1851, abandoned their title, as the "*Supreme Grand Council of the* 33 *degrees, of and for the State of New York,*" and announced, in a public print, that a *new* organization had been formed under the extraordinary, and unheard of appellation of "The Supreme Council for the *Northern Hemisphere.*" Thus clearly proving the utter ignorance of these pretenders of the history of Ineffable Masonry, especially in the United States. They placed at its head *Jeremy L. Cross*, a professional lecturer of the inferior degrees, of years long passed, having *Henry C. Atwood* as Grand Standard Bearer, and *John W. Simons* as Grand Secretary. The former individual claimed to exercise the high powers of S. G. I. G. 33d by virtue of a Patent, said to have been granted him by the Supreme Council for the Southern Jurisdiction of the United States, at Charleston, S. C., June 24th, 1824; and in connexion with his name were published those of several distinguished Masons of other States of the Union, as sub-officers, many of whom *never* assented thereto, and some of whom exposed to the fraternity the unauthorized use of their names, in so disreputable a connexion, while others silently declined to have anything to do with such pretenders.

That organization was also short lived, a result mainly owing to the Supreme Council for the Northern Jurisdiction of the United States having publicly pronounced it to be "a gross and palpable imposition on the Masonic Fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators, and disturbers of the peace, harmony and good government of the Masonic Order, and as such, are entitled only to the condemnation of all 'good and true Masons.'"

The Supreme Council for the Southern Jurisdiction of the United States also took cognizance of this new assumption. It proclaimed Jeremy L. Cross an *impostor*, and his Council a *spurious* and *clandestine* body. In an official edict of the 17th of July, 1851, it unanimously decreed as follows:—"Whereas, a document has been lately issued by a body in the city of New York, wrongfully calling itself the 'Supreme Council of Grand Ins. Gen. of the 33d degree for the Northern Hemisphere, sitting in the valley of New York'—which document is signed by *Jeremy L. Cross*, as 'M. P. Sov. G. Commander,' and by Wm. H. Ellis, Salem Town, *Henry C. Atwood*, Wm. H. Jones, John H. Darcy, N. B. Haswell,[*] Robert B. Folger and John W. Simons as officers and members, and whereas the said body unwarrantably claims for itself the Jurisdiction and control of the Ancient and Accepted Rite for the '*Northern Hemisphere*,' and has asserted in the aforesaid document, that *Jeremy L. Cross* received from the Supreme Council, seated at Charleston, a Patent and Charter, with full and ample power to preside over the Northern Hemisphere:

"Now therefore, We, the Supreme Council of Sov. Gr. Ins. Gen. for the Southern Jurisdiction of the United States, legally and constitutionally established at Charleston, S. C., on the 31st day of May, in the year, 1801, by the authorized successors of *Stephen Morin*, the duly appointed Deputy of Frederick II., King of Prussia, and exercising its functions by an uninterrupted succession of Grand Commanders, dignitaries and members, do hereby make known, that the pretensions of the aforesaid Jeremy L. Cross, *have no foundation in truth*—that he *never* received any such Patent or Charter from this Supreme Council—that he is not recorded in its archives as a possessor of the 33d degree—and that his said Council is a *spurious* and *clandestine* body, whose members do not appear (if we are to judge from the technical errors and numerous mistatements contained in their manifesto) to possess even a superficial acquaintance with the higher degrees of the Ancient and Accepted Rite,—and we do further make known, that the only regularly and legally constituted Supreme Council, now, or ever, existing for the Northern Jurisdiction of the United States, is that of which our Ill. Bro. J. J. J. Gourgas is M. P. S. G. Commander, and which was duly and lawfully established at the city of New York, on the 5th day of August, 1813, by Emanual De La Motta, as the Representative, and under the sanction and authority of this Supreme Council; and no person can of right, and according to the Grand Constitutions of the Order, exercise any power as an Inspector in the said Jurisdiction, unless his Patent has been signed by the said Supreme Council, as will appear from the following Articles in the aforesaid Grand Constitutions:—

'*Art.* 9. No Deputy Inspector can use his Patent, in any country where a Supreme Council of Ins. Gen. is established, unless it shall be signed by said Council.'

'*Art.* 17. No Inspector General possesses any individual power in a country where a Supreme Council is established.'"

It is not improper here to remark, that so ignorant was the pretending Council of which *Cross* was the ostensible head, and Simons the Secretary, of the laws of our beautiful Rite, that it declared itself to be an "*American organization*," or in other words, an amalgamation of the degrees of A. and A. Rite, with the "American Chapter and Encampment degrees."

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[*] This name was used without authority and publicly withdrawn.

We have stated that this organization was short lived. Its existence was but nominal—its efforts a failure. It became necessary for its projector, the notorious Atwood, to seek for other aid. Cross was dismissed.

In the month of July, 1852, James Foulhouze, of New Orleans—the same individual who was, as we have previously stated, unanimously declared by the Grand Orient of France, Feb. 4th, 1859, an IMPOSTOR, *and his name erased from its Book of Gold*, for the "*forfeiture of his honor*"—arrived in New York, and in connexion with *Henry C. Atwood*, re-organized this *Spurious Council*, installing the latter as its so-called Sov. Gr. Commander.

This re-construction attracted but little attention at the time, and was only remarkable for its own internal convulsions. Indeed the Secretary General, *John W. Simons*, of the *Cross* Council, denounced it in a printed pamphlet, as follows:—"Whereas, it doth appear from a publication in the newspaper entitled the 'Masonic Mirror and American Keystone,' that our M. P. S. G. Commander, Jeremy L. Cross, has resigned his office as such, and that a new Council has been formed by H. C. Atwood, *assuming* the Grand Commandership, and R. B. Folger, the office of G. Secretary, aided and abetted by sundry persons unknown to me as Masons, or otherwise, pretending to have been installed by authority of a recognition from the Grand Orient of France:—Now, therefore, be it known, that inasmuch as the G. Commander has resigned, and no regular Convention of the S. G. Con. and Supreme Grand Council has taken place; and inasmuch as the various other subordinate officers, *myself excepted*, have *strayed* from the *true fold*, to parts unknown, therefore by virtue of the Constitutions and Regulations of the Order, as herein set forth, the power and authority devolve on *me*, and I hereby accept them, and duly notify all Chapters and Councils working under our authority, and all Knights and Princes of the Scottish Rite, that all bodies of Scottish Masons held in contravention of this *My Edict*, and the authority of the Supreme Grand Council, of which I AM THE SOLE REPRESENTATIVE, are irregular, clandestine and spurious, and are to be avoided by all true sons of light, wherever they may find them."

In June, 1853, Henry C. Atwood, *Edmund B. Hays*, and others, revolted, and re-established their old illegal, so-called St. John's Grand Lodge, and were by the Grand Lodge of the State of New York, EXPELLED *from all the rights and privileges of Masonry*, for such rebellious and other disgraceful acts, against the principles of Masonry.

They had in March of that year, established Symbolic Lodges, in New York and New Jersey, by virtue of their assumed powers as a Supreme Council,—the same being in violation of their obligations to the Grand Lodge of the State of New York, whose Constitutions and General Regulations they had sworn solemnly to support; and these unlawfully formed bodies were declared by Edict of the Grand Master of the Grand Lodge of the State of New York, (subsequently confirmed by that Most Worshipful body,) to be clandestine and irregular Lodges; for full exemplication of which, we refer to the published official Transactions of the Grand Lodge of the State of New York for 1853, page 237.

ATWOOD *was never restored*, but died an *expelled Mason*, in September, 1860.

From the time of their expulsion by the Grand Lodge of New York, until 1859, they remained in obscurity. No lawful Mason associated with them, and their operations, if any, were confined to acts obscure and unheeded.

On the 11th of April, 1859, they again issued a Manifesto, signed by the notorious Henry C. Atwood, *Edmund B. Hayes*, George L. Osborn, and Chas. W. Atwood, as the "Supreme Council of the Ill. Sov. G. Ins. Gen. of the Ancient and Accepted Scottish Rite of Freemasonry, in and for the Sovereign and Independent State of New York, and exercising authority over all the Northern Jurisdiction of the Western Hemisphere, where no Supreme Council is established."

In this manifesto they declared, "That the Scottish Rite, having for its object the PHYSICAL, moral and intellectual progress of individuals, and the RELIGIOUS POLITICAL and SOCIAL EMANCIPATION of NATIONS, is an eminently philosophical institution, and has nothing in common with other Masonic Rites."

They also declared, "That the Grand Lodge of the State of New York commits a *monstrous error*, and endeavors to *usurp power*, in arrogating to herself the exclusive administration of the *first three degrees*"—a declaration which indicates the presumption and wickedness of its authors.

In June, 1859, the *few* subordinate Lodges which acknowledged the authority of the spurious St. John's Grand Lodge, dissolved themselves as organized bodies, and with the sanction of the Grand Lodge of the State of New York, the majority of the persons comprising the same, were individually healed; and thus purged, admitted to the privileges of Masonry. Among them was *Edmund B. Hays*, the now, so-called, Sov. G. Commander of the SPURIOUS COUNCIL, now holding its meetings in the city of New York.

On the death of Henry C. Atwood, in Sept., 1860, *Edmund B. Hays* proclaimed himself Sov. G. Com. of this *spurious organization*; and in the ensuing month, (October,) re-organized the same by appointing officers; continuing however to use the title adopted in their manifesto of 1859. In 1861, another list of officers was proclaimed, in which some new names were introduced.

This was no sooner accomplished, than they *boldly* and *falsely* declared themselves the *successors* of the dissolved Council of *Joseph Cerneau*, and announced their organization by the new style (to them) of the "Supreme Council 33d, Ancient and Accepted Scottish Rite, for the United States of America, its Territories and Dependencies."

This is the body now claiming authority over the Higher Degrees in the Northern Jurisdiction.

We have shown that it is not only *illegal* and *unconstitutional* in its nature, but that it cannot even maintain the *questionable claim* to be the LEGITIMATE offspring of the ILLEGITIMATE and clandestine body formerly established by Joseph Cerneau.

We have also shown, that many of the members of the *Spurious Body* are totally disqualified by their antecedents, as they are by their social status, to be members of the Haut Grade; and from their documents we have proven their want of even a superficial acquaintance with the Higher Degrees of the Ancient and Accepted Rite.

The organization is, in fine, *dishonest in itself, dishonest* in its *origin*, and *dishonorable* to Masonry. It is the last phase of a series of rebellious and dishonest attempts, originated by *unworthy* Masons, to assume a power to which they were wholly without claim, and for the proper use of which they were utterly unqualified.

"THE CONSERVATORS" IN MISSOURI.

The Grand Lodge of Missouri, at its late Annual Communication, by a unanimous vote adopted the following Report, and ordered it to be forwarded to the Lodges under its jurisdiction for their government, and to the Grand Lodges of the country for their information and co-operation. In this State the conspirators referred to have not been allowed to gain a foothold, though they have made two or three attempts to do so. In some other States they have been more successful; but wherever they have succeeded they have sown the seeds of discord and insubordination. We rejoice that the Grand Lodge of Missouri has taken the matter in hand, and most earnestly hope that her example will be followed by every Grand Lodge in the country, whose jurisdiction has been tampered with by these itinerant speculators in Masonry :—

To the Most Worshipful Grand Lodge of Missouri—

The undersigned, a special committee, to whom was referred sundry resolutions upon the subject of the Conservators' Association, respectfully report for adoption the following preamble and resolutions :

Whereas, Attempts are being made to foist upon sister Grand Lodges the institution known as the Conservators' Association, contrary to, and in violation of, the ancient and cardinal principles and regulations of our beloved Order ; and whereas, the character of said Association has been fully exposed to this Grand Lodge ; therefore, be it

Resolved, 1. That the Grand Lodge of Missouri solemnly declare the said Association a corrupt organization, treasonable to the Institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2. That the Grand Lodge of Missouri peremptorily interdict and forbid the introduction of the above-mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3. That no Mason, subject or adhering to said Association, or who has ever been subject thereto, shall be allowed to sit in or visit this Grand Lodge, or any subordinate Lodge thereunder, or hold affiliation with, or be recognized by any Mason in this jurisdiction, until he shall have solemnly and in open Lodge, recanted and denounced all such connection with said Association, its teachings, objects and designs.

4. That hereafter no Grand Officer of this Grand Lodge, and no officer of any subordinate Lodge, shall be installed until he shall have made a solemn pledge, in open Lodge, that, on his honor as a Mason, he repudiates and condemns the said Association, and has never had any connection therewith.

5. That the Grand Lodge under which Robert Morris, the "Chief Conservator," holds, or pretends to hold, membership, be respectfully and fraternally requested by this Grand Lodge to bring him to condign and merited punishment for the high crimes with which he now stands self-convicted ; and that all our sister Grand Lodges be requested to join us in this our solemn demand, and to co-operate with us in the total suppression of the criminal innovations of said Association.

6. That printed copies of these resolutions, attested by the R. W. Grand Secretary, be forwarded immediately to all our sister Grand Lodges of the United States, and to the subordinate Lodges of this jurisdiction.

James N. Burnes, }
R. T. Edmonston, } *Committee.*
Edward Duffield, }

[Seal.] A true copy, A. O'Sullivan,
Grand Sec. G. L. Mo.

The following is the form of renunciation :—

I do solemnly declare, on my honor as a Master Mason, that I have never belonged to the so called "Conservators' Association" ; that I do not now belong to the same ; and that I do, and will forever, denounce and repudiate the system, and all connected therewith.

FROM WEST TO EAST—FROM EAST TO WEST.

FROM EAST TO WEST.

"If you are a Master Mason, as I suppose you are, I trust you are not ignorant of the rule of three. The rule of three I understand, for the key of this Lodge is at my command. The name shall make you free ; and what you want in Masonry shall be made known to thee. Good Masonry I understand, for the key of all Lodges is at my command. You speak boldly. From whence came you ? From the East. Whether going? To the West."—From an Ancient Ritual.

"More than a hundred years ago,
  Numbering but twelve in all,
They meet within a little room,
  And, 'ere the night was gone,
Had worked a good Masonic Lodge,
  And named it for St. John."—Van Zandt.

"To all worthy Masons, wheresoever dispersed under the wide and lofty canopy of heaven."—Sectional Charge.

In forming speculative Masonry with a system, its founders, whoever they may have been, evidently intended to advance gradually through the existing degrees in a well-regulated climax. For this purpose, with great ingenuity, they constructed a series of Landmarks on a corresponding principle; amongst which must be included the references to the equatorial points of the compass. Thus the E. A. P. is taught to say that he comes *from West to East* for instruction ; the F. C. that he travels or rather that this forefathers travelled, *East and West ;* those who went eastward sought for instruction, and when they journeyed westward, it was to propagate the same in various parts of the world ; and the M. M. is represented as going *from East to West*, in search of something that had been lost, and which, according to the primitive system, *he finds :* although modern interpretation makes him unsuccessful, and furnishes certain substitutes which fall infinitely short of the thing required. Hence this reference to the cardinal points was formerly a literal and grammatical climax, which the alterations of Dr. Hemming and his associates have utterly destroyed.

Now it is clear that a great many precedents, from a remote period of time, might be adduced as prototypes of the custom of proceeding from West to East, and from East to West. At the dispersion from the plains of Shinar, for instance, the migrating tribes spread themselves over the earth towards all the four quarters of the compass. I have already observed that Solomon's Masons, when the Temple was finished, travelled from West to East in search of employment. The sun, the glory of the firmament, apparently travels from East to West, but in reality it is the earth that proceeds in its diurnal rotation from West to East. The camp of the Israelites, as well as the Tabernacle, which was a type of our Lodges, was placed due East and West. The Magi, conducted by the Blazing Star, travelled from the East to the West in search of the expected Deliverer; and evangelical and moral truths had their origin in the East, and travelled westward to enlighten mankind with the bright beams of revelation, and to dispel the primitive darkness of ignorance, superstition, and error.

But all these illustrations, of the custom of travelling from West to East for instruction, throw no light whatever on the anomaly of hailing from the Lodge of St. John, which, though omitted in the present code of English Lectures, must not be altogether lost sight of, for it undoubtedly constituted a Landmark of Ancient Masonry, distinctly recorded in the primitive Ritual. Now, as regards ourselves, this Lodge is situated in the East instead of the West; and being a place of greater traditional light and knowledge than can be found elsewhere, is very unlikely to send out its acolytes to other quarters for instruction.

In our earliest Lectures we find it recorded that *every Freemason's Lodge was, by dedication, a Lodge of St. John*;* and therefore to reconcile the anomaly under discussion, it will only be necessary to omit the locality, and the indefinite article. The respondent will then intelligibly state that he is travelling *from a Lodge of St. John in the West to another in the East*, in search of instruction; for the East being the seat of Light and Wisdom, and Jerusalem the chief city of God's peculiar people, and the locality where all the typical celebrations by which our Lodges (as antitypes of the Tabernacle and Temple) were consummated, would necessarily be a place peculiarly adapted for Masonic instruction. I commit this conjecture to the consideration of the Craft.

It is a fact corroborated by Masonic history and tradition, that the privilege of hailing from Jerusalem amongst Solomon's Masons served as a certificate of recommendation; and whoever possessed that testimonial was freely engaged in all the countries where the craft might seek employment. Hence the custom might pass traditionally through successive ages till it reached the times of our primitive Brethren, the Christian architects of the mediæval ages, and was adopted by them as a formula technically necessary to ensure the kind reception of a sojourner amongst strangers.

It is no valid answer to this reason that the St. Johns have been ignored by the English system, and their place occupied by two Jews—Moses the lawgiver, and Solomon, the king of Israel—because all other existing Grand Lodges retain the landmark, and still acknowledge the two St. Johns as the patrons and parallels of Masonry; whose names form a substantial basis, from which all speculations on its nature and tendency ought to radiate. The Scottish Grand Lodge has raised an effectual bar to this modern innovation by denominating the Order specifically and exclusively "St. John's Masonry," which is a very correct appellation; and the observance of their ritual may be thence considered as the true practice of the genuine Ancient Craft.

MASONRY—ITS RISE AND PROGRESS.

Hail Mystic science, seraph maid!
  Imperial beam of light!
In robes of sacred truth arrayed.
  Morality's delight,
O give me Wisdom to design,
  And Strength to execute;
In native Beauty e'er be mine,
  Benevolence thy fruit.—Dr. Perfect.

In the history of mankind there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand in hand together. The orders of architecture mark their growth and progress; dark, dreary, and comfortless were those times when Masonry had not laid her line, nor extended her compass. The race of man in full possession of wild and savage liberty, sullen and solitary, mutually offending and afraid of each other, hid themselves in thickets of the woods, or dens and caves of the earth. In these murky recesses, these sombrous solitudes, the Almighty Architect directed Masonry to find them out; and pitying their forlorn and destitute condition, instructed them to build houses for convenience, defence, and comfort. The habitations they then built were of the Rustic or Tuscan order, which, as a prototype of their manners, was an artless imitation of coarse and simple nature. Yet rude and inelegant as they were, they had this happy effect, that by aggregating mankind they prepared the way for improvement.

The hardest bodies will polish by collision, and the roughest manners by communion and intercourse. Thus by degrees they lost their asperity and ruggedness, and became insensibly mild and gentle. Masonry beheld and gloried in the change, and, as their minds softened and expanded, she showed them new lights, conducted them to new improvements.

The Tuscan mansions please us more. In the Doric order they aimed at something more high and noble: and taking their idea of symmetry from the hu-

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*Thus, in the ritual used in the time of Sir C. Wren, we find the following passage:—"What Lodge are you of? *The Lodge of St. John.*" And the Continental formula used about the same period is correspondent thereto. "Comments' appelle cette Lodge? *La Loge de S. Jean.*" And this explanation was appended:—que *c'est le nom de toutes les Lodges.*" Whence the old charge at the end of the fifth section of the E. A. P. Lecture:—"To the pious memory of the two St. John's, the two great parallels in Masonry; may we follow their precepts and profit by their example."

man form, adopted that as their model. At that era, their buildings, though simple and natural, were proportioned in the exactest manner, and admirably calculated for strength and convenience. It can be no matter of astonishment, that men who had formed their original plan from nature, should resort to nature for their lessons of ornament and proportion, to complete their labors. The eye that was charmed with the fair sex, the heart that was conscious of woman's elegance and beauty, would instantly catch the idea from these, and transpose the lovely form in perfect symmetry, to complete the column he was then studying. Accordingly the Ionic order was formed after the model of a beautiful young woman, with loose dishevelled hair, of an easy, elegant, flowing shape.

This human genius, which we have seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest, richest fruit; every ingenious art, every liberal science, every moral and social virtue, that could delight, exalt, refine, adorn, edify or improve mankind.

Now it was that Masonry put on her richest robes, her most gorgeous apparel, and in the Corinthian displayed a profusion of ornaments, the principal parts of which were eminently conspicuous in Israel's holy temple. She displayed the torch and enlightened the whole circle of arts and sciences. Commerce flew on her canvass wings, fraught with the treasures and products of the universe. Painting and sculpture exerted every nerve to decorate the building she had raised, and the curious hand of design contrived the furniture and tapestry. Geometry, Music, Astronomy—Virtue, Honor, Mercy, with an infinite variety of Masonic emblems, were wrought thereon; but none shone more conspicuously than MORALITY, CHARITY and BROTHERLY LOVE. Let us take an allegorical view of the building and mode of introduction.

Virtue, crowned with a wreath of laurel, dressed in a robe of palest sapphire, girt around her waist by an azure zone, on which peculiar emblems were richly embroidered in blue, purple and crimson, formed the Mosaic work, or ground plan of the building.

Wisdom, Justice, Truth, Mercy and Benevolence, as pillars of the purest marble, supported the portal, over which on a magnificent dome of a quadrangular form, the principles of the establishment were delineated by Religion and Morality; together with certain hieroglyphics of the Order.

The entrance was guarded by two sentinels, who had something in their looks so awful, he recoiled at the sight of them. Their names were Temperance and Fortitude, the former held a bridle, the latter a spear. Notwithstanding their aspect was so forbidding, yet when a candidate approached, conducted by Honor and Perseverance, their countenance was softened by affability to serene courtesy.

Having passed the sentinels and entered the building, Honor and Perseverance presented him to Brotherly Love, who, after discharging the duties of his office led him to a beautiful transparent arch, descriptive of the six days' work of creation; on the right side of the arch, stood Charity, her eyes were blue, beautiful and piercing; in one hand she held a chalice of wrought gold, in the other a censor of incense. On the left stood Contemplation; her looks were directed towards heaven; a large folio book lay open in the centre, on the back of which was written, in letters of gold, THE HOLY BIBLE. Here Brotherly Love delivered him to the care of Faith, Humility and Hope. The former had her head invested with a circle of rays, which threw a bright lustre on all around her; she bore a shield of divine workmanship, and went foremost. Humility, clothed in a vesture of dark sober hue, which trailed the ground, walked slowly by her side. Hope had in her hand an opening bud, fresh and fragrant as the morning rose; by those he was conducted to an elderly personage, who still appeared fresh and vigorous; she had a meek and contented aspect, having a staff in her hand, on which she sometimes leaned. Her name was Prudence, from whom he received peculiar instructions respecting the institution.

Leaving her, they ascended, by easy steps, towards the GRAND HALL; near the entrance, on an elevated throne, sat a comely matron in her bloom, well dressed, but without art, and crowned after a very beautiful manner: her name was Happiness, to whom she was presented by Hope, by whom she was introduced to the Liberal Arts and Sciences.

Sacred and profane history concur with respect to this institution, and allow it to be coeval with human society. In all ages, and in all countries, we find men of the most exalted situations in life, as well as those of the most enlightened character, have been anxious to be invested with the badge of innocence, and to have their names enrolled as Brethren of the Society. Always considering the Freemasonic Institution as the safeguard of the State, the defence of the country, the welfare of the nation.

COMING TO THEIR SENSES.

THERE is no stronger reason which can be given of a return to reason, by the discarding of error, than has recently been given by one of the bodies of irregular Masons in New Orleans.

For many years the true Fraternity of the State have been annoyed by the presence in their midst of a number of spurious Symbolic Lodges, brought into existence and fostered by the bogus Council of which the notorious James Foulhouze is, or was, the head; an organization planted there by him in violation of all Masonic law; but especially in contravention of the Statutes of the Ancient and Accepted Rite, and of the lawful claim to territorial jurisdiction of the Supreme Grand Council for the Southern Jurisdiction of the United States, sitting at Charleston, S. C.

The agitator Foulhouze (the same who, in July, 1852, had the audacity to reorganize a Spurious Council in New York city, of which he made the late H. C. Atwood the head, and who was expelled by the Grand Orient of France, Feb. 4th, 1859, and his name erased from its "Book of Gold,") has long kept this spurious organization in existence, just as the other lawless agitators have done in the lawfully acquired territory of the Supreme Council for the Northern Jurisdiction of the United States, whose East is at Boston.

It appears, however, by the printed Transactions of the Grand Lodge of Louisiana, that the Grand Secretary presented for its action "the communication of a number of persons claiming to be Masons and members of a Lodge holding under the authority of a Grand Council of the 33d Degree, for the State of Louisiana, petitioning to be admitted under your authority." This was referred to the Committee on Masonic Law and Jurisprudence, who reported as follows:

> *Resolved*, That the prayers of the petitioners, F. P. Guendet and others, desiring to be admitted as a Lodge of Freemasons under the jurisdiction of this Grand Lodge cannot be granted. If any of these gentlemen wish to join the Fraternity, they will discover the course to be pursued by a perusal of the Constitutions and By-Laws of the Grand Lodge."

We persume these gentlemen will take the course pointed out to them.—*N. Y. Cour.*

GRAND LODGE OF NEW YORK.

THIS Grand Body held its annual communication at the Assembly Rooms in the city of N. York, commencing on Tuesday, June 1st, and continuing in session three days. The attendance was very large, and the business was chiefly of a local character. The address of the Grand Master was a well written and interesting paper, from which we have given an extract in another page. To a very full abstract of the proceedings, prepared by W. Bro. F. G. Tisdall, published in the New York Courier, we are indebted for the following items.

A Communication from R. W. and Rev. Bro. Henry C. Vogell, G. C. now an army chaplain, setting forth his regret at being unable to be present at the Annual Communication. He spoke of the good effects of the mystic tie amid the horrors of the battle field which he himself had so often witnessed. The letter was ordered to be printed in the minutes.

The Committee on For. Correspondence, through its Charman R. W. Br. Ellicott Evans, made their report covering 127 pages, and reviewing the proceedings of thirty seven Grand Lodges and G. Orients. It is a carefully prepared document, and in alluding to the invasion of the jurisdiction of Virginia by the G. Lodge of D. of Columbia, is emphatic in its condemnation; the following extract will give the idea of their opinions on this important question.

> "We hold that our Brethren of the District of Columbia are not justified in this invasion of the rights of the Grand Lodge of Virginia, by virtue of any sacrifice of rights by the latter, in its sympathy with treason—for its State cannot commit treason, and, if it could, we have no evidence that the Grand Lodge of Virginia holds other than loyal sentiments. And, further, as it has all the rights of a foreign jurisdiction, her sentiments, so long as they are not promulgated in violation of Masonic law, are not a ground for Masonic censure by a neighboring Grand Body."

R. W. Brother Joseph D. Evans was recognized and received as the Representative of the Grand Lodge of Maine. His address on the occasion was appropriate and felicitious. The following is the conclusion of it:—

> "In presenting these letters patent and extending to you in behalf of the Grand Lodge of that State the right hand of fellowship, I do it with feelings of the greatest gratification at being the medium through which the union of congenial spirits may be insured, and I trust that those diplomatic relations of comity hitherto enjoyed by these two Grand Lodges, and by fresh impulses of friendship brightened, may prove to be a silken bond of love of indistructible strength.

JURISDICTION OF ARMY LODGES.

THE Grand Master of the Grand Lodge of Louisiana, in noticing in his annual address before that Body, the granting of a Dispensation by the Grand Master of Virginia, for a Lodge in a Louisiana regiment, argues against the proceeding as follows:—

> "I have been informed," says he, "that the Grand Master of Virginia has granted a Dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we can not approve; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens, and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Bro. Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted army warrants, so far as my knowledge extends, *have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction.*"

The views of the Grand Master of Louisiana, as here presented, unquestionably embody the only defensible rule on the subject.

ANCIENT YORK LODGE, LOWELL.

THE tenth anniversary of the establishment of Ancient York Lodge, at Lowell, by Charter, was celebrated on the 9th of June, 1863. At the time of its organization Masonry was just beginning to revive in Lowell. Pentucket Lodge, with R. W. William North as Master, had been working about six years after the restoration of its Charter, which was surrendered in 1832, when with many doubts and fears Ancient York was opened. The propriety of the step is now universally conceded.

On the occasion referred to, the Lodge was opened by W. George W. Bedlow, Master, after which the Past Masters of the Lodge were received with appropriate honors. The District Deputy Grand Master, with a suite composed of the Past Masters, Master and Wardens of Pentucket Lodge, was then received by the Lodge, to whom an "Ode of Welcome" was sung by the Brethren.

The Charter of the Lodge was spread upon an altar erected in front of the W. Master, upon which were placed three burning tapers, (E. W. S.) The work upon the third degree was performed by the Past Masters:—W. Jefferson Bancroft, the 1st Master, in the East—R. W. Samuel K. Hutchinson, 2d Master, in the West—R. W. Joel Spalding, M. D., 3d Master, in the South—W. C. C. Hutchinson, 5th Master, Sen. Deacon—W. William F. Salmon, 6th Master, Jr. Deacon.

The fact that the candidate was a son of the presiding Master, made the occasion one of deep interest. The work was done in a most thorough and effective manner, and to the many present who had received their first impressions of our Institution from the teachings of Bro. Bancroft, it revived pleasant memories, and his genial face in the East shed light and warmth into the heart of every member present.

Before closing, the following Ode, composed by a member of the Lodge, to the tune America, was sung:—

On England's favored shore,
At York, in time of yore,
Our fathers met.
One thousand years ago,
Did they the good seed sow,
The fruit from which shall flow
O'er nation's yet.

Though centuries have passed,
Since they did breathe their last,
They live to-day.
Received in the *York Rite*,
Here Masons hail the light,
As then, now shining bright
To cheer their way.

Let us of "*Ancient York*,"
While virtue's path we walk,
Cherish the old.
Tradition eager trace,
And let not time efface,
A tithe we would replace,
Of wisdom's gold.

Ten years are spent this day,
Since we sped on our way,
With chartered rights.
Faith in the God most kind,
Hope heavenly peace to find,
Charity to all mankind
Our guiding lights.

Supreme Grand Master, we,
Masons, accepted, free,
Our tribute raise,
Of thanks and praise to thee
For our prosperity.
Blest may our future be,
While thee we praise.

Oh! may our conduct here,
To thy just eye appear
Correct, upright.
Make us all pure in heart,
Masonic truth impart,
Fit us by every art,
For realms of light.

After closing, the Brethren marched in the order of their date of membership to the Encampment Armory, where a sumptuous banquet awaited them. At the proper time the W. Master introduced W. Brother Salmon as Toast Master for the evening. The first toast was to

The Most Worshipful Grand Lodge of Massachusetts.

This was responded to by R. W. William S. Gardner, D. D. G. M. Other appropriate toasts called out W. Bro. Bancroft, Ex-Mayor of Lowell, R. W. Bro. William North, W. H. N. Hall, W. Master of Pentucket Lodge, R. W. Samuel K. Hutchinson, R. W. Joel Spalding, W. C. C. Hutchinson, and Brother Jos. G. Abbot. An interesting letter was read from W. Bro. Putnam, of Chicago, the only Past Master absent.

In the absence of Br. H. Hosford, Mayor of the city, Bro. B. C. Sargent, Ex-Mayor, responded to a toast to the city of Lowell.

An interesting letter was read from Bro. Elisha Huntington, Ex-Lieut. Governor of Massachusetts, and Ex-Mayor of Lowell, who was prevented by indisposition from being present, in response to a toast to the Charter Members. Bro. John A. Goodwin, S. Warden of the Lodge, responded to a toast to deceased members. He paid a most glowing and beautiful tribute to the memory of those members who had died during the last ten years.

This interesting anniversary was closed about twelve o'clock, by singing the following Hymn, to the tune of Old Hundred. After which all united in singing "Old Lang Syne."

Come, Brothers, ere to-night we part,
Join every voice and every heart;
One solemn hymn to God we'll raise,
One closing song of grateful praise.

Here, Brothers, we may meet no more,
But there is yet a happier shore,
And there, released from toil and pain,
Dear Brothers, we shall meet again.

The following are the officers of the Lodge:—Geo. W. Bedlow, W. M.; John A. Goodwin, S. W.; Josiah E. Short, Jr., J. W.: William Lamson, Jr., Treas.; Richard W. Barker, Sec.; Sager Ashworth and Henry P. Perkins, Deacons; Andrew J. Seavey and Albion J. Dudley, Stewards; Rev. J. J. Twiss, Chaplain; John W. Patch, Marshal; Sam'l P. Hadley, Jr., Organist; James W. B. Shaw, Sentinel; Albigence W. Fisher, Tyler.

ADMISSION OF CANDIDATES.

THE M. W. Grand Master of Iowa, in his annual address last year, in speaking of the admission of candidates, threw out the following just and forcible remarks:—

> "Before dismissing this topic, it may not be improper to add that some very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case, that the candidate's qualifications are made the subject of discussion in open Lodge, both before and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection, and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.
>
> "While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even the right to make known to another how he has, or how he designs to vote. It is the duty of every member silently and patiently to await the result of the ballot, and when that is announced there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligations. I believe the true doctrine on this point to be, 'Let not thy right hand know what thy left hand doeth.' I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular will remove all cause of complaint and avoid much contention and strife."

THE REBELLION AND MASONRY.

[From the Annual Address of the M. W. Grand Master of the Grand Lodge of New York, read before that body at its Communication in June last]:—

"We are now in the midst of one of the most gigantic struggles known to the modern history of the world. Old associates in our national councils have become estranged; war has drawn geographical lines heretofore unknown in our history as a nation; the social fabric of our country has been deeply affected in all of its parts; ties of blood, and all their sacred claims, have been forgotten and merged in the fierce strife; parts of our once happy country have been given over to waste and desolation; smouldering ruins mark the spots where once stood thousands of peaceful and happy dwellings; the stately edifices in which justice was once administered, have become arsenals, and the law of the sword the law of the land; the fields which once rewarded the husbandman's toil are now desolated by war, and rank weeds, made the more rank by rich blood shed upon the soil, have taken the place of the waving, golden grain, which gladdened the eye—

"When Peace was tinkling on the Shepherd's bell,
And singing with the Reapers!"

Yet, amid these horrors, Freemasonry has known, and now knows, no diminution in her gentle sway, and her spotless banner still benignatly waves over all who have invoked its shelter and protection.

"For this, my Brethren, and in view of the startling contrasts which are here presented, is our gratitude due to the Great Being who holds in his hand the destinies of empires, but who yet notes the fall of a sparrow."

* * * * * * * * *

"It is with feelings of the greatest pleasure that I state the fact that I have heard of many very gratifying instances of the exercise, on the field of battle, of the noblest traits of the human character, stimulated by the tenets and teachings of Masonry. It may be true that at the first breaking out of the present disastrous civil troubles, the solemn and binding behests of the Craft were forgotten for a time. Gradually a more healthful feeling asserted itself, and I believe that at the present time, if mail communications were open with the hostile States of the Confederacy, that we should still continue in the interchange of fraternal sentiments with the Grand Lodges and Masons of all the States which are now opposed to the general government. It is of inestimable benefit to both parties in the present civil war, that our Masonic relations should still continue in the same healthful condition as at present. I may go still further, and say that every honorable means should be used which would have a tendency to strengthen the fraternal bond between the Masons of the North and those of the South. Those that are well, need no physician. In times of profound peace we can sever our relations with any given jurisdiction without any very serious effects resulting from it; but in time of war, when the soldier of to-day may be the prisoner to-morrow, it is peculiarly necessary that there should be no interruption of Masonic harmony. It was with this view that I, as heretofore stated, recommended that our Brethren of the North should refrain in our Lodges and at Lodge meetings, from using language which would be calculated to excite acerbity of feeling on the part of the Masons of the South, and although that act has been criticised unfavorably in some quarters, still, in view of the facts, I am more fully confirmed in the opinion which I then expressed, my only regret being that I did not use much stronger language than I did on the issuing of the recommendation referred to. In this connection it is proper to state, that I have looked with some little anxiety upon the action which has been taken with reference to the establishment of Lodges in Virgina under the M. W. Grand Lodge of the District of Columbia, as having a tendency to complicate our Masonic relations with the South. Such a jurisdictional interference could not have taken place under any other circumstances than those which result from our present unfortunate political position, which indicates that we have lost sight, to some extent, of the great truth, that while we are at variance as to matters of politics we have no Masonic controversy, or, at least, should have none, with our Brethren at the South. I call your attention to this subject for the reason that you may deem it your duty to express some opinion, which should be done in the most fraternal manner, as to the course pursued by the M. W. Grand Lodge to which I have referred."

MASONRY IN CHINA.

We are indebted to the politeness of Brother Dr. Cullis, of Bowdoin street, for a copy of the North-China Herald, (printed at Shanghai,) of April 4th last, in which we find the following interesting letter on the subject of the choice of a name for the New Hall which the Brethren at that place are erecting for Lodge purposes. The writer is the talented British Council at Shanghai:—

Philip H. Underwood, Esq., W. M. Northern Lodge of China.

Shanghai, March 4, 1863.

Dear Sir and Brother,—I venture to address you on a subject which I have often thought of, since I became aware that the Brethren of Shanghai had succeeded in securing a permanent building for a Lodge, and which I think is one of no small importance to the fraternity, involving as it does the respectability of the institution in the eyes of the Chinese. I refer to the choice of a suitable Chinese name for the Lodge.

Every public building and private establishment in the place has a designation of some kind, which is found not only useful but indispensable to meet the necessities of business and general intercourse. Most of these names are what the Chinese call "lucky," having been given by compradores or servants interested in the respectability and "good-look-see" of their employers. A few however have not been so happily selected, the sound of the foreign name having simply been represented by native characters, and the Chinese asked to do this, having, by a fatuity peculiar to the race, chosen words of not the most appropriate or agreeable meanings. Instances exist where the precaution of giving a name to a house has not been taken, and in such, the Chinese, who have had occasion to refer to the place, have dubbed it with some designation of their own, probably derived from some notable or ridiculous peculiarity, either of the establishment or its owners.

In the case of the Lodge, the natives at present know it, I believe, by the name that the library has, but I have not the slightest doubt, that ere long the mysterious character of the ceremonials conducted within it, will reach their inquisitive eyes and ears, and their diseased imaginations will infallibly hit upon a solution of the mystery by no mean scomplimentary to the fraternity, and the Lodge will be named accordingly. You will at once see how detrimental this result may prove to the name of Masonry in this port, and even beyond it, more especially if you call to mind the fact that to a Chinese everything that is vile and horrible is associated with the very idea of a secret society.

If I have carried you with me thus far, the next question is what the Lodge had better be called. On this head I crave your patient perusal of the following remarks.

Mencius, who, as you know, was a Chinese sage of ancient days, happened curiously enough in the course of his teachings, to touch on the subject of the compass and square, and to demonstrate therefrom to his disciples, that, as those instruments were the origin of the circle and the square, so the good man was the perfect exhibition of the relations of human society. His remark, which will be found in Dr. Legge's excellent translation of the Chinese classics, vol. ii, page 168, was as follows: "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited." In consequence, I presume, of this association of ideas, the Chinese terms for compass and square have in the course of ages come to express order, regularity, propriety, and at this moment the colloquial Chinese equivalent for the sentence "in a proper manner," or "in accordance with propriety," is "Chao kwei keu," which being interpreted literally, means "on the compass and square." This employment of the names of two instruments, which are important emblems of the craft, to express a moral characteristic, is curiously coincident with some of the first principles of Masonry, and it has struck me that the identity may be happily taken advantage of in selecting a suitable name for the Lodge.

I propose therefore the Chinese name of "Kwei-kue-tana," meaning "Compass and Square Hall," as the most fitting designation that can be adopted. This title will at once associate the building, and the fraternity who congregate in it, in the minds of the uneducated natives, with all that is right and orderly; and to a Chinese, who knows anything of his country's literature, the name will carry his memory back to the sacred words I have before referred to, as uttered by the sage, and which, fortuitously perhaps, but none the less distinctly, convey so Masonic an idea to the mind.

I beg leave to mention here a fact which strongly corroborates the truth of my impression that the mystery connected with a Masonic Lodge, unless veiled or explained by a suitable name, is calculated, with the ignorant and superstitious heathen, to lead to conclusions injurious to the fame of Masonry. There is a Lodge in Batavia, where I spent many years of my childhood, learning of course, as I have done here, the language of the place. Long before I ever heard of Masonry I received impressions inimical to it from repeatedly having had the Lodge there pointed out to me as "Rooniah Saitan," that is "The dwelling of Beelzebub," by which it was then, and I dare say still is, known amongst the native population.

I may also add that a simple translation of the word "Freemason" or "Masonic Lodge" into Chinese, would fail to convey any idea beyond that of a "free bricklayer" or "stonemason" or the "Lodge of a bricklayer," &c. The Chinese language possesses no equivalent for "Mason," and hence they call a stonemason a "stone worker," and a bricklayer a "mud and water worker." It would be impossible therefore to express the term "Mason" alone.

* * * * * * * * *

I am, dear Sir and Brother, yours fraternally,

W. H. Medhurst.

"MARKS" AND "TOKENS" OF THE ANCIENT MASONS.

The ancient German operative Masons of the Middle Ages, after having faithfully served their Masters as Apprentices for the term of five years, were required to travel for two years more, before they could be admitted into the Fraternity of Masters, in order to perfect themselves in the knowledge of their art. Before setting out upon his journey, the Fellow Craft, who was technically declared to be "free," was instructed in the "Gruss" (salute) and "Hankschenck," (token or grip,) by means of which he could make himself known to the Lodges of regular workman, and obtain employment or assistance, as the case might be. He at the same time received a "Mark," which he was bound to place on all his work, that it might be known and distinguished, and which he was not permitted to alter or change. These marks generally consisted of "right angles, horizontals, and perpendiculars," in different combinations, and by many are thought to have been based on the ancient formula, which is now used as the key to the secret characters of the Royal Arch, and which was used by the Byzantine architects in their distinctive marks. They are to be found in all the gothic edifices of Europe, and the wanderings of separate groups or companies of the traveling architects and builders can be traced by means of the constant recurrence of the same marks in different places. Bro. Back, in Germany, has lately published a collection of these Stone-Masons' marks, which forms a valuable contribution to the history of Ancient Masonry.

The "Wahrzeichen" (Tokens) of the German and English Masons must not be confounded with the marks alluded to. They are to be found in almost all the Gothic edifices in Europe, and afford numberless indications of the secret confraternity and symbolism of their association, as well as of their peculiar religious views, which were universally opposed to the then prevailing corruption of ecclesiastical morals, and not unfrequently to the orthodox religion. These sculptured bas-reliefs and ornaments display a very whimsical arrangement of historical, grotesque, and other carvings, which, though little in unison with the sacred character of the edifices, became vehicles of stinging satire against the regular clergy, in which the vices and follies of the latter were exhibited in images grossly indecorous. Burnet, in his account of the cathedral of Strasburg, states that among the sculptures there is a representation of a procession in which a hog carries the pot with holy water, and asses, hogs and goats, in priestly vestments, follow, to make up the procession.

There is also an ass standing before an altar, as if he were officiating at the mass, while a hog and a goat carry a case with holy reliques, within which is a sleeping fox. The trains of the different personages are upheld by monkeys. This was evidently intended as a sarcasm on the priests and monks of that day. In the church of St. Sebaldus at Nurnberg is a bas relief, representing a nun in the embrace of a monk. In the church at Doberan, in Mecklenburg, is a representation of several priests turning a mill, in which the dogmas of the church are being prepared. This church is also full of sculptured allusions to the Fraternity of builders, their implements and materials, the mystic numbers, double triangles, &c. In Henry the Seventh's chapel, one of the finest Gothic buildings of England, the oaken stalls and sub-sellia of the seats, afford many instances of these tokens, one of which in particular represents the "Foul Fiend" in bearing off a friar on his shoulders. These axamples show how far the Masons of the Middle Ages were above the spirit of their age, and that a spirit of toleration in matters of religion even then existed among them, which was afterwards to culminate in those Ancient Charges, proclaimed as the doctrine of the craft at its revival and reorganization in England in 1717.

STATISTICS OF FREEMASONRY.

The Masonic Calender for 1863, published at Berlin, gives details in regard to the general organization of the fraternity. There are at present sixtyeight Grand Lodges in existence, as follows :

In Prussia—3 at Berlin, viz : "The Three Globes," with 160 independent Lodges ; "The Great German Lodge" (*Gro se Laneestoge fur Deutschland*) with 69, and the "Royal York" with 34. In Hamburg is a Grand Lodge with 26 dependencies. Bavaria has one Grand Lodge at Bayreuth, (the principal Protestant city in the kingdom), with ten dependencies ; Frankfort on-the-Main one Grand Lodge of eclectic Masons, with ten dependencies.

In addition, there is the Grand Lodge of Concord, (*Fintracht*), at Darmstadt, directing 10 Lodges in the Duchy of Hesse. In Switzerland is the Grand Lodge *Alpina*, at Lausanne. England has three Grand Lodges, of which that of London has 1022 dependencies ; that of Edinburgh 292 ; of Ireland, at Dublin, 307. In Holland is the Grand Lodge, *Grert Osten*, at the Hague, with 68 Lodges. The following countries have each one G. Lodge and three dependencies ; Grand Duchy of Luxemburg, 2 ; Sweden, 24 ; Denmark, 7 ; and Belgium, 60. The *Grand Orient* directs 172 Lodges, and the *Supreme* Conseil, 50.

Portugal, Piedmont, and Sicily have each one Grand Lodge. Garibaldi is Grand Master of the Grand Lodge of the latter island. In the United States there are thirtyeight Grand Lodges. The Grand Lodge of Canada, has one hundred and thirtynine dependencies. Brazil has one Grand and sixtyfive inferior Lodges. Venezuela, Uruguay, Peru, Bolivia and Hayti, have each one Grand Lodge. By means of these all the inferior Lodges are kept in communication with one another. There are several journals in Europe devoted entirely to the interests of the Craft, as the *Bauhutte* (the rafter), the *Freimaurer Zeitung*, and the *Freimaurerische Viertelijahrschiff*.

MASONIC BURIALS.

The Grand Lodge of Rhode Island recently issued the following edict on the subject of Masonic funerals :—

> "That our attention has been called to the subject of burial of Masons in this jurisdiction, under the direction of bodies of the higher degrees, and that in such cases it has not been customary to open a Lodge of Master Masons, or to perform any portion of the funeral service thereof, thereby preventing such a record of the Brother's death and burial as is essential to a perfect record in the books of the Lodge.
>
> "We do therefore direct and require, that on the burial of a Mason, by any body of R. Arch Masons or Knights Templars in this jurisdiction, it shall be the duty of the Master or other proper officer of the Lodge of which the deceased was a member, or within whose jurisdiction the funeral is held, to open a Lodge of Master Masons, and perform within the same that portion of the Master Mason's burial service appointed for the Lodge room."

On this the committee on foreign correspondence of the Grand Lodge of New York, remark as follows :—

> This is a move in the right direction, though we trust that the very recent innovation of having funerals under the auspicies of a Chapter or Commandery will be speedily done away with by the right feeling of every Masonic community. What is a funeral by a Commandery but an exclusive claim to the obsequies of a Brother Mason, throwing out all participation, except as spectators, on the part of his Brother Master Masons. It is like a declaration that, on entering the Commandery, this Brother had withdrawn himself from the sympathies of the Lodge, and that honor could be paid him only by his Masonic equals—the self-styled superiors of the Master Mason. The Grand Lodge, as a body, can acknowledge no such higher degrees, and we could wish that its influence would be actively exerted every where to discountenance innovations upon the burial of a Brother by his Brethren—the most impressive of all Masonic ceremonies—where the doctrine of all Brethren is most solemnly announced, and where we should presume that the claim of higher rank was most distinctly rebuked.

MASONRY IN MISSOURI.

Officers of the Grand Lodge of Missouri for 1863.—M. W. J. H. Turner, G. Master ; R. W. W. N. Loker, D. G. M. ; D. C. Vincel, S. G. W. ; A. S. McGregoir, J.. G. W ; J. D. Daggett, G. Treas. ; A. O'Sullivan, G. Sec.

Officers of the Grand Chapter of Missouri, 1863. M. E. James N. Burns, G. H. Priest ; E. Wm. N. Loker, D. G. H. P. ; W. A. Cunninghan, G. King ; James A. H. Lampton, G. Scribe ; John D. Daggett, G. Treas. ; A. O'Sullivan, G. Sec. ; T. E. Garrett, C. H. ; R. E. Anderson, R. A. C. ; Rev. Comp. Rush, G. Chap. ; A. Stille, G. T.

Officers of the Grand Encampment of Missouri, 1863. Sir George W. Belt, G. Commander ; B. M. Bunyan, D. G. Com. ; Wm. N. Loker, G. Gen. ; W. A. Cunningham, G. C. Gen. ; T. E. Garrett, G. Prelate ; T. F. Aglar, G. S. W. ; E. O. Sayle, G. J. W. ; John D. Daggett, G. Treas. ; A. O'Sullivan, G. Rec. ; John E. Byland, jr., G. S. B. ; Edward Dutton, G. St. B. ; D. N. Burgoyne, G. Warder ; A. Stille, G. Sentinel.

WASHINGTON'S LODGE.

[The following has a peculiar interest at the present time, and naturally suggests the inquiry, what is the present condition of the interesting Lodge room referred to?]

"The apartments occupied by Fredicksburg Lodge, No. 4, which was organised under a dispensation from Massachusetts before receiving its charter from the G. L. of Scotland, contain many precious souvenirs, for it was within its mystic portals that George Washington first beheld

"That hieroglyphic bright
Which none but craftsmen ever saw."

The young surveyor was first commissioned at Williamsburg (then the capital) by Governor Dinwiddie, to go through the forest, and expostulate with the French Commander, who was taking possession of the Ohio river, and before leaving he knocked at the door of the Masonic Institution, that he might claim fraternity with, and obtain a kind reception from, savage and Christian foes. Although not one-and-twenty, the Fredericksburg Lodge wisely decided that he was of that "*mature and discreet age*" which the "ancient constitutions and landmarks" require a candidate to have attained, and he was initiated as an "Entered Apprentice" on the fourth day of November, 1752. On his return from his perilous mission (and nine days after he became of age) he passed the degree of Fellow Craft; and on the fourth day of August, 1753, he was raised to the degree of a Master Mason. It was my privilege to examine the original records of these ceremonials, with the Treasurer's entries of the fees paid. The officers of the Lodge at that time were R. W. Daniel Campbell, Master; John Neilson, Senior Warden; and Dr. Robert Halkerson, Junior Warden. From that time until the members of Alexandria Lodge, No 22, bore his lifeless remains to the tomb, Washington was a devoted member of the Masonic fraternity. On all proper occasions he was found with the Craft, clothed in the regalia of his Order; nor did any opportunity present itself, during all the varied and exciting scenes through which he passed, when he did not manifest by his words and his work, by his confidence and his respect, his Brotherly regard for the fraternity.

Among other curious matters at the Fredericksburg Lodge are a large number of funeral hatchment hanging on the walls, and bearing inscriptions in honor of deceased Brethren. On one of these, surrounded by Masonic emblems, is inscribed:—

"In memory of
Brother George Washington,
Born in the county of Westmoreland,
State of Virginia, Feb. 11, O. S.
A. L. 5732. Died at Mount
Vernon, Dec. 14, N. S., A. L., 5799, A. D. 1799.

"A LIFE now Glorious to his Country Led!
Belov'd while Living as Rever'd now Dead.
May his EXAMPLE Virtuous deeds Inspire,
Let future Ages HEAR IT and admire!"

"Fredericksburg Lodge owns a burial ground, where the acacia blooms over the graves of the deceased Brethren and their families. Among these tombs I noticed that of the forest child of the Republic, Colonel Mercer, who was adopted and educated by Congress, after his father was butchered at Princeton fight. General Mercer was a physician and apothecary at Fredericksburg before he entered the continental service; and an estimate of his patriotism may be formed from the following remark, which he made before several comrades in the tent of General St. Clair, a few hours before he was slain. Some dissatisfaction having been expressed as to promotions, he said, "they were not engaged in a war of ambition, or that he should not have been there; and that every man should be content to serve in that station in which he could be most useful; that for his part he had but one object in view, and that was the success of his cause, and that God could witness how cheerfully he could lay down his life to secure it." Little, adds Genenal Wilkinson, in his record of the conversation—little did he or any of the company think that a few fleeting hours would seal the compact!

"Another monument in this Masonic cemetery is over the remains of Lewis Littlepage, who was born in Hanover county, and died in Fredericksburg in July, 1802, in the fortieth year of his age. He lost his father when young, and was adopted by Mr. Jay, who took him to Madrid. Volunteering while there in the expedition against Minorca, under the Duke de Crillon, he became acquainted with the Count of Nassau, with whom he served at the siege of Gibraltar, and afterwards went to Constantinople and Warsaw. He was subsequently, says his tomb stone, "honored for many years with the esteem and confidence of the unfortunate Stanislaus Augustus, King of Poland; he held, under that monarch, until he lost his throne, the most distinguished offices, among which was that of Ambassador to Russia. He was by him created Knight of the Order of St. Stanislaus, Chamberlain and confidential secretary in his cabinet, and acted as his special envoy in the most important negotiations; of talents, military as well as civil, he served with credit as an officer of high rank in different armies. In private life he was charitable, generous, and just, and in various public offices which he filled, he acted with magnanimity, fidelity, and honor.'"

MASONRY SOUTH AND NORTH.

We have been kindly favored with an early copy of the very able and interesting report of the committee an foreign correspondence (of which R. W. Bro. Ellicott Evans is Chairman,) presented to the Grand Lodge of New York at its recent session. Speaking of the Order in the South and regretting the absence of the usual communications from the Grand Lodges there, the report says—

Still, the little we hear shows that the Masonic virtues are inculcated there as here—that the bitterness of strife, and the heated sentiments of political animosity, have no power to rouse the hatred of Brother against Brother, even in the ranks of the rebellion, any more than they have with us. Amid the declarations that their cause is just—that they are fighting against oppression and tyranny, and that their ends must be attained only by an entire political separation from what they confess to have been a once glorious Union, we find that they call upon Brethren to remember a Brother even though he be armed against their lives—to forget that a foe, when the conflict is ended, has ever been a foe, and to exercise those pre-eminently Masonic virtues of charity and mercy, wherever the wail of affliction calls for aid.

Truly our Institution is blessed of God in retaining so much of his own influence of love amid the fierce and cruel sentiments of animosity engendered in those whose homes have been the scene of destruction, and who feel that they have bitter wrongs—such as we happily have never yet been called to realize—in the relentless ruin with which those homes have been made desolate. We may not say that Masonry has stretched forth its hands to stay the progress of the contest—nor was it, or is it, possible for it to do so. Its mission is not to the leaders of nations arrayed in arms. It has no power to call upon raging armies to lay down the sword. But it has influences which re-assure the family of the wounded who feared that a son or Brother had fallen into the hands of relentless savages. It has the power to stay the arm uplifted to quench the last spark of life in a fallen foe. It can give vital force to the precepts of our religion to succor even an enemy in distress, where those precepts would have been a cold unheeded injunction without its animating voice, and, in its mitigation of the animosity which belongs to a fratricidal war, if it can not wholly end it, it is entitled to some share of the blessing pronounced upon the peace-makers, that they shall be called the children of God.

Many examples have come to our ears during the past year, where the word of a Brother has stayed the uplifted sword and quenched the torch which was about to kindle the home still sheltering his wife and children. Such examples are familiar to all of you who have conversed with Brethren from the different seats of war, and they are too numerous to do more than allude to now. Some such examples we have quoted from the reports of proceedings which it is our business to review, but most of them must be left for the narratives which, for many a year after this contest shall have been closed, will cheer the hearts of Brethren when they reflect upon the divine mission of their Institution, having power to change the wrath of infuriated men into sentiments which bore fruit in acts of strong and pure Christian love.

GRAND LODGE OF PENNSYLVANIA.

THIS old and conservative Grand Lodge held its annual communication at Philadelphia, on the 27th Dec. last, and an abstract of the proceedings had on that occasion, together with those of a quarterly and of an extra communication, previously held, has been published in pamphlet form; for a copy of which we are indebted to the Grand Secretary.

At the quarterly communication, Dec. 1st, the officers for the ensuing year were elected :—R. W. Bro. David C. Skerrett, Grand Master; R. W. Bro. Peter Williamson, G. Treas., and R. W. Bro. Wm. H. Adams, G. Sec. No other business.

On the 15th of the same month, an "extra quarterly communication" was held, the particular business of which seems to have been to receive the reports of the different financial and trust committees of the Grand Lodge. From the report of the committee of finance we learn that the receipts for dues from Lodges the past year amount to $20,799 56; for Dispensations, $1,227 97; from rents, $8,291 76; from other sources, $941 39. Total receipts for the year, $31,260 68. The Grand Lodge is fast reducing its pecuniary liabilities; the present amount of its indebtedness being $56,400. To meet this, it has its splendid property on Chestnut street; the Girard Bequest, (now amounting to $42,500,) and the Grand Charity Fund of $39,054 14. The amount dispensed in charity the past year is $3,500. The Trustees of the Girard Fund close their report for the past year as follows :—

It will be observed on comparing this with the last annual report, that there has been a considerable increase of the number of applicants hailing under foreign jurisdiction. This circumstance may be attributed to the fact, that many of the sick and wounded soldiers in the Hospitals of this City are Masons, some of whom, when they are discharged, are in want of means to defray their expenses home: several have applied to the Stewards for aid, and all found worthy, have been assisted.

During the year, several of the recipients hailing under this jurisdiction have died. It is, however, a consolatory reflection, that they were not permitted to suffer from want, as the last moments of departing life were soothed by the hands of fraternal benevolence.

At the annual communication, on the 27th, the committee on correspondence, through the chairman, R. W. Bro. Richard Vaux, submitted their yearly report, which is a well written and able paper. We append a few brief extracts :—

INITIATION OF SOJOURNERS.

We are pleased to find that the propriety of one Lodge conferring the rights and privileges of the Order on persons residing within the bounds of another Lodge, without notice to that local authority, is attracting Masonic notice. We are fully aware that no landmark forbids such action. We know that any rule of action in the premises can only be established by the force of comity and sound judgment. The evils that sometimes arise from these proceedings are most injurious, yet it is not proposed to legislate for their redress. Sound policy, the best interests of the Order, fraternal relations, and the ordinary respect and comity which should govern subordinate Lodges, alike dictate care and caution, when it is believed a candidate can have his wish gratified by applying to a Lodge nearest to his residence, and where he is best known to the members. We hope this subject will not be overlooked by the Grand Lodge authorities. If it is, at a proper time, made the cause for Masonic admonition by Right Worshipful Grand Masters, the evil will gradually disappear.

LANDMARKS.

At every cost, and great sacrifices, each Mason should stand by the landmarks, and live up to the teachings and traditions he has learned. He should be inspired with that moral courage which is willing to dare and to do the whole duty which they all demand. He should never forget, that his is neither the right nor the power to alter the faith as he received it, and which he is solemnly required to hand down to the youngest workman in the Temple.

PROSELYTISM.

Seek not to attract, by either dramatic effect, theatrical display, or over-excited curiosity, those who mistake forms for substance. There are many who are satisfied with a little learning. Masonry is not complete in types or figures. Its first lesson may be by symbols. If the student of its mysteries is imbued with an earnest desire to acquire a mastery over the last and best of its teachings, he will find, as he advances to their study, that he is met by the sternest principles which revealed truth has ever proclaimed from Horeb, or Sinai, or Calvary. Masonry requires no extrinsic effort for propagandism or proselytism.

THE TEACHINGS OF MASONRY.

Freemasonry is neither an amusement, recreation, nor a pastime. It is a serious, solemn institution, for man's instruction, benefit, happiness and improvement. It is intended to elevate him, to teach him high virtues, and oversee their exemplification in his conduct. It is proposed to purify his moral life, invigorate its noblest impulses, sustain his efforts for securing the truest and best motives for individual action. It is believed its teachings and its practices are regenerating in their influence upon the moral inertia, which the outside world induces by its devotion to self-interest and individual and communital aggrandisement. It soothes the bitterness of prejudice. It gives the sting of remorse to passion. It ameliorates the miseries of man. It subordinates self to Brotherhood. It ordains heroism and self-sacrifice in aid of sufferings, and needs, and perils. It practices and teaches charity, in its broadest adaptation as a virtue, and in its narrowest application to necessities. It holds out hope to the desponding as a light, to retrace their wandering steps, mistaken in the gloom of their adversity. It points to that living Faith, which it bids the Brethren live by, as a guide and a support. That faith which it assures them, from the last uttered joy of the departed Brother, will enable its possessor to reach that temple where the Great Architect accepts the soul justified and made perfect by its efficacy.

MASONIC EQUALITY.

The equality of all Masons is one of the landmarks of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect which rightly belongs to his exalted position. But the doctrine of Masonic equality implies that as children of one great Father we meet in the Lodge upon the level—that on the level we are all travelling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

HARMONY.

Harmony is the chief support of every well-regulated institution. Without it the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And thus it proves its celestial origin by the heavenly influence it exerts on earth.

Sallust represents the good King Micipsa as saying, that "by concord small things increase; by discord the greatest fall gradually into ruin." Let every Mason, anxious for the prosperity of his Order, feel the truth of the maxim, and remember that *for* harmony should his Lodge be opened, *in* harmony should it work, and *with* harmony be closed.

MASONRY ON THE FIELD.

At the battle of Fredericksburg, Captain T. B. Swearengen, General Mead's Adjudant General, was wounded through the lungs, badly bruised, and was found *senseless on the field* by a North Carolina Confederate officer, who, believing him to be a Mason by a jewel on his person, had him carried to a house used as headquarters, called a surgeon to dress his wound, which was thought fatal; yet by the kind care and watching of the craft he was soon able to proceed to Richmond. His blankets were returned by half-naked, blanketless soldiers, and nothing taken from him.

MASONIC PATRIOTISM.

Capt. Marchand, of Philadelphia, wounded at Fredericksburg, before dying, said to an attendant: "I do not want to go home to die." The attendant responded. "I should wish to be with my friends. Don't you, Captain?" The response was: "Yes; but if paroled and sent home, when death is morally certain, the enemy will get a well man in my place, and my government and country will lose one in any event. So I will stay here." Captain Swearengen, at his own expense, spent twentyfive dollars for head-board, &c., for his brave Masonic Brother. In the Libby burial ground, at Richmond, set apart for the burial of deceased federal soldiers, the stranger will read the touching memorial of this brave Mason.

Obituary.

Brother HORACE CHENERY.

At a regular communication of Morning Star Lodge of Ancient Free and Accepted Masons, held in Masonic Hall, Worcester, Mass., on Tuesday evening, June 2d, 1863, the following Resolutions were unanimously adopted:—

Whereas, God in his immutable providence has removed from our midst an aged friend and Brother, Horace Chenery, one of our respected and honored members, it is therefore

Resolved, That we deeply mourn the loes of our ever true and faithful Brother, and that while we miss his familiar presence in this consecrated place, where he has so often knelt and prayed to God for His guidance and love to attend us, we cannot but believe that one who led such a devoted and christian life as did our departed friend, would be "willing rather to be absent from the body, and to be present with the Lord."

Resolved, That in the life and character of our absent Brother, we have an example worthy of imitation; and his fidelity to the interests of this our ancient and beloved institution, should incite in us a zealous care for its sacred principles, and create in us a determination to lead such honest and faithful lives, that when we are laid away in the dark and silent tomb, it may be said of each and every one of us, "He lived respected and died regretted."

Resolved, That to the members of his bereaved family, in this their hour of sorrow, we tender the assurance of our sincere and heartfelt sympathy, and we earnestly pray they may have the happy consolation of believing, God is just, and that He has said, "The righteous shall shine forth as the sun in the kingdom of their Father.'

Resolved, That in respect to the memory of our deceased Brother, the jewels of this Lodge shall be draped in mourning for the space of ninety days from this communication.

A true copy of the Record—Attest, C. Jillson, *Sec.*

MASONIC CHIT CHAT.

☞We are gratified to learn from the New York Courier, that the Grand Lodge of Virginia has enacted no such proceedings as those on which the Grand Lodge of the District of Columbia justifies its late invasion of the territorial jurisdiction of that Body, in granting a Dispensation for a Lodge in the city of Alexandria. The act was therefore at least premature. We think it was equally unadvised, and in violation of the rightful jurisdiction of a sister Grand Lodge. As we do also another act of the same Grand Lodge, in granting a Dispensation for a Lodge in the army, with authority to initiate candidates without restriction either as to residence or regiment. The rule in such cases, as we understand it, is, that the Lodge shall receive its authority from the Grand Lodge of the State where the regiment was raised, and restrict its work to the regiment; and thus avoid any violation of the conceded right of every Grand Lodge in this country to the exclusive control of candidates whose legal residence is within its jurisdiction. If candidates, who are residents of other States, apply for initiation, they fall under the general usages of the Order, and must obtain the necessary permission. We have no Lodges in the regular army in this country.

Brother A. O'Sullivan, Grand Secretary and Grand Lecturer of the Grand Lodge of Missouri, who has resided for a few years past at Springfield, having returned to St. Louis, the Brethren of United Lodge, at the former place, have complimented him in a resolution as follows:—"That we feel and regret his removal as a loss to our Lodge and the community—to the Lodge as an example and teacher of the principles and practice of Ancient Craft Masonry—to the community as an honorable and respectable citizen." The compliment is well deserved, and fittingly bestowed.

Godey's Lady's Book, for July, is a rich and splendid number, illustrated with eighteen full page engravings, besides fashion plates, &c. It will be greatly admired and appreciated by the ladies. Its stories are by the best writers, and come up fully equal to the illustrations.

☞The Ill. Bro. N. H. Gould, Esq., Dep. Ins. for Rhode Island, has issued in the public papers, an official notice, cautioning all persons against illegal bodies of the Scottish Rite, recently established in Providence, and announcing as the only legal organizations of that Rite in the State, King Solomon's Grand Lodge of Perfection, and Providence Council of Princes of Jurusalem, both at Providence, and of which the Ill. B[illegible]v. Chas. H. Titus is the Presiding Officer; and Van Rensselaer Grand Lodge of Perfection, Newport Council of Princes of Jurusalem, Chapter of Rose Croix, and R. Island Sov. Grand Consistory, all at Newport.

The G. Lodge of South Carolina. The Grand Lodge of South Carolina met on the 18th of November at Yorkville. There was but a small representation of Lodges present, only a little more than a quorum. The following Brethren were elected Grand Officers. David Ramsey, M. W. G. M.; D. S. Bennett, D. G. M.; J. H. Boulwright, S. G. W.; A. F. Lumpkin, J. G. W.; H. W. Schroder, G. Treas.; A. G. Mackey, G. Sec.; W. P. Martin, G. Chap.; Sam'l Burke, G. Tyler. No business of any importance was transacted, and the Grand Lodge closed the second day to meet next November in the town of Columbia.

☞The Corner Stone of a new Masonic Hall was laid at Miramichi, New Brunswick, on the 3d June last, with the usual ceremonies. A very large number of Brethren were present from different parts of the Province, and it being the first occasion of the kind ever witnessed in the town or vicinity, it naturally excited a great deal of curiosity and interest in the community. We are happy to add, that every thing passed off in an unexceptionable manner, and to the gratification of all parties.

An Impostor. Henry A. Jones, alias *William H. Read*, an American. He says he belongs to George Washington Lodge, at New Orleans. Is 45 years old; 5 feet 8 inches high; weight 140 lbs.; dark complexion and eyes; black hair, quite gray; heavy beard, also gray. Has a star, in India ink, between the thumb and fore finger of the right hand—also a ring, of the same on the middle finger of the same hand. He is a sailor. His wife and her mother (both Irish) travel with him, and go by the names of Ann and Margaret Carson. They all belong in the city of New York.

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MASONRY THE BENEFACTOR OF SOCIETY.

We have sometimes been accused of claiming too high a rank for our Order, of magnifying our office too much, and especially of doing so, on too theoretical grounds and in too high-flown and enthusiastic style of language. Reflection has failed to convince us of the truth of these charges. We acknowledge to have long and resolutely asserted the high claims of our Order, but, until it can be made to appear that we have exaggerated or made assertions unfounded on fact, we can see no ground for retraction or apology on our part, or for accusation or complaint on that of others. On looking back over the twentytwo volumes of the Masonic Monthly we can find no proof that we have done ought else than "speak the words of truth and soberness."

On the present occasion, at all events, we propose to deal with some patent truths and facts, and that in a style so plain and practical, as shall, we trust, afford no ground for cavil even to the most prosaic and unenthusiastic critic: And we start at once by saying that Masonry, independent altogether of its own internal arrangements and esoteric character, is a Benefactor, and a most generous one, of Society at large, and a powerful promoter of the World's Civilization.

Several months ago we referred at some length to the great progress made by Masonry in America, and especially in these Northern States, during the last few years—a progress so rapid and remarkable as to have attracted very general attention even in Europe. The Lodges of the Northern States alone are in fact now numbered, no longer by hundreds, but by thousands, representing of course a proportionate increase of the great body of members at large. When alluding to this subject we also dwelt briefly on the very important fact, that the many thousands of men thus comprised at the present moment in our Body, so far from being of an inferior class in a social point of view, consisted for the most part of persons of good standing and position, while of course their admission into the Order was in itself the strongest guarantee of their integrity and good moral character.

We have thus then at the present moment a Body of Men, consisting of many thousands of moral, respectable and influential individuals, united by the closest and most fraternal ties, spread over the whole of these United States, and carrying out, in a very efficient and well organized manner, the principles of their association. That this is the case, for the sake of America, we, as Americans, most heartily rejoice; but not even for our beloved country do we forget, for one moment, the world wide character of the Masonic Institution; nor would we, while discussing the obligations of society to our Order, confine our views to one portion of the world, albeit the portion most dear to our own heart, and all the dearer now, in this time of her tribulation, when each loyal son of America may with such painful sense of appropriateness, exclaim—

Land of my Sires! What mortal hand
Can e'er untie the filial band
That knits me to thy (Western) strand?
Still as I view each well known scene,
Think what is now and what hath been,—
Seems as to me of all bereft,
Sole friends thy woods and streams were left;
And thus I love them better still,
Even in extremity of ill!

But neither the love nor sorrow of America must be allowed to restrict the Masonic glance even to her vast shores. We must, therefore, bear in mind, that great and influential as is the Masonic Body in these States, it is at least equally so in many of the most powerful and popular countries in Europe.

Such an organization, so vast in its general proportions, yet so minute and accurate in all its subordinate machinery—so widely diffused, yet so closely connected—cannot fail of course to exercise a weighty influence, either for good or ill, upon the world at large, and upon the sphere of each individual Lodge in particular. No human being can pass his life without exercising such an influence, more or less widely, over other men; and what is thus true of an individual, must, *a majori*, be true of a great collective body; nor need it be added, that the *ratio* of influence will be in exact proportion to the number, power and prestige of that Body.

To arrive at some fair estimate then, of the influence thus exercised by Masonry, we have mainly to look to the nature of its principles; for in this, as in other things, it must hold good, that "as the tree is, such will be its fruit," though we shall have no difficulty in sustaining this *a priori* evidence by the confirmation of well-attested facts. It would indeed be a work of supererogation for us, in the pages at least of this Magazine, to discuss afresh at any length, the principles of Masonry: but it is perhaps necessary to advert to the fact that BENEVOLENCE is one of the most prominent among them, while TRUTH, VIRTUE, HONESTY, are also qualities absolutely demanded of every true Mason. All these virtues are pretty sure to be found united, for the Benevolence that may appear to exist in separation from, or hostility to, VIRTUE, will almost invariably be found, on close examination, to be a false and spurious imitation of the noble original.

Benevolence, as understood in Masonry, has a meaning co-extensive with the AGAPE of the Greek Testament, which has been very inadequately translated by the word CHARITY—limited as the latter term is now in its accepted signification. It means then, not alone the bestowal of money, or other assistance in relief of distress, but the exercise of BROTHERLY LOVE and GOOD-WILL to our fellow-beings in every phase and scene of life. To comfort the widow and support the fatherless—to bring consolation to the house of mourning, and to cheer the heart full of its own bitterness. These indeed are duties imperatively demanded of Masonic Benevolence: but no less so, are the apparently minor ones of *bearing* and *forbearing* with one another's faults and weaknesses, and of doing in all things—even in the smaller matters of the daily intercourse of life—to each Brother, as we would he should do unto us. In short, it is in no degree presumptuous, but in simple accordance with fact and truth, to assert that, in the duties thus demanded of its followers by the law of Masonic Benevolence, we find an exact parallel to those enjoined upon his disciples by the Blessed Founder of the Christian Religion, and by that beloved Disciple, whose name is so dearly associated with the History and Traditions of our Order. As the former said "Whatsoever things ye would that men should do unto ye, the same do ye likewise unto them." So did St. John the Divine no less emphatically declare—and in so doing, he enunciated the most essential and universally acknowledged principles of our Order: "We know that we have passed from death unto life, because we love the Brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the Brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? * * *. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, loves his brother also." These are, we repeat, the essential principles of Masonry, nor could any one who rejected or denied them, ever be allowed to claim the title of a true Mason: and a very appropriate illustration of their practical enforcement occurs to our mind as we write, a brief account of which we shall cite from a rare work: "A gentleman of high distinction in the literary and scientific, as well as political world, and on whose accents Senates have hung with delight, and to whose deep stores of knowledge not only the sages of the Law in this country, but even distant Monarchs, have been much indebted for liberal and expanded views, and excellent schemes for restraining vice and for tempering Justice with mercy—was, not long since, Master of a common Lodge among our Southern Brethren. Towards the close of an evening's labor, when the Charge was to be given to one who had that night been initiated into the mysteries of the Craft, and he had come up to the chair to receive it, the quick eye of the Master saw sitting at a distance the brother of him, who had approach to receive a lesson of duty—moody, dark, and silent. Between the brothers there had been the most deadly feud,—one that had eaten like a cancer into their vitals and had spread a leprosy over their lives, tainting all around them, or connected with them. The one about to receive the charge had been, it was said, the most obdurate. The charge was begun. The text the Master took as the noviciate advanced, was from the language of Him who spake as never man spake: 'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way: first be reconciled to thy brother, and then come and offer thy gift.' The miseries of contention and discord were strongly depicted by the speaker. He dwelt upon the deadliness of the moral poison of family contentions—a poison that earth could not suck up, or time destroy:—a poison that springs up afresh from the grave of those who had concocted it, to curse their descendants to remotest generations. The listener trembled at the appalling truths—his soul was a witness to them to its fulness. Now, as he looked wistfully and wildly around the room, fearing, yet wishing to catch the eye of his brother—the Master saw and changed his tone, and portrayed the kindly influences of brotherly-love—how far it softened the calamities of life and took the sting from death. He dwelt upon the new obligations the novitiate had assumed, and reminded him that the place in which he then was, should be considered sacred to fraternal sympathies, and was consecrated to affection—a place in which every pledge was given to cultivate every fond, every generous emotion: and that if there be a Paradise on Earth, it is this, namely, to quench at once in the overflowing of affection and forgiveness the heart burnings of enmity—and, to wash away the long scores of rancor and bitterness that had withered the soul. The brother, who had sat retired, as he heard sentence after sentence of the charge, had moved with a timid step nearer to the altar, and watched in agony the influence these truths had on his brother's mind: their eyes met, volumes were spoken at a glance! Oh! what a moment for those two that had drank the stream of life from one maternal bosom. They looked once more, and rushed into each other's arms. 'Brother, forgive me!' broke from the hearts of both, in half suffocated and inarticulate words." Well may the writer add, "What a triumph for Masonry!"

All the most philosophical writers, ancient and modern, are agreed, that "humanity," that is if we may use the term "humanisation," is one of the truest tests of the progress of civilization. This is incidentally illustrated in Lord Macaulay's History, in the comparision drawn by him between the present time and that of one hundred and sixty years ago. "Still more important (he observes) is the benefit which all orders of society, and especially the lower orders, have derived from mollifying influencies of civilization upon the national character. There is scarcely a page of the History, or the lighter literature of the seventeenth century, which does not contain some proof that our ancestors were less humane than their posterity. Nowhere could be found that sensitive and restless compassion, which has, in our time, extended a powerful protection to the factory child—to the Hindoo widow, to the Negro slave:—which prys into the stores and water-casks of every emigrant-ship—which winces at every lash laid on the back of the drunken soldier—which will not suffer the thief in the hulks to be overworked, and which has repeatedly endeavored to save the life even of the murderer. The discipline of work shops—of schools—of private families at that time, though not more efficient than at present, was infinitely harsher. Masters well born and bred, were in the habit of beating their servants, pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands of decent station were not ashamed to beat their wives. The implacability of hostile faction was such as we can scarcely conceive. Whigs were disposed to murmur because Stafford was suffered to die without seeing his bowels burned before his face. Tories reviled and insulted Russell as his coach passed from the Tower to the scaffold in Lincoln's Inn-Fields. As little mercy was shown by the populace to sufferers of an humble rank. If an offender was put in the pillory, it was well if he escaped with life from the shower of brick-bats and paving-stones. If he was tied to the cart's tail, the crowd pressed round him, imploring the hangman to give it the fellow well and make him howl. Gentlemen arranged parties of pleasure to Bridewell on Court days, for the purpose of seeing the wretched women, who beat hemp there, whipped. A man pressed to death for refusing to plead; a woman burned for coining, excited less sympathy than is now felt for a galled horse or an overdriven ox. Fights, compared with which a boxing match is a refined and humane spectacle, were among the favorite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or eye. The prisons were hells upon earth, seminaries of every crime and of every disease. At the Assizes the lean and yellow culprits brought with them from their cells to the dock an atmosphere of stench and pestilence, which sometimes avenged them signally on bench, bar, and jury. *But on all this misery Society looked with profound indifference.*"

That last short paragraph conveys a sad and terrible picture of the inhumanity by which civilized England was debased, even less than two hundreds years ago: But we have only to look around us in the familiar walks of daily life, to find ample evidence of the wide spread existence of the same *spirit of cruelty*, although under less offensive and revolting forms. Inhumanity, paradoxical as it may seem, is alas! all too natural to the human heart! To-day, as long ago, it is all too true that

> "Man's inhumanity to man
> Makes countless millions mourn."

The value then of a world-wide organization, whose leading principle and object it is to cultivate the very opposite feeling—that of mercy and love—in the hearts of its members, must without doubt be of incalculable benefit and blessing to society. In this respect Freemasonry goes hand in hand with Christianity, nor amongst all the philanthropic agencies that have arisen for the practical support of Gospel principles, can any other for a moment compare, in substancial results, with the independent, yet powerful auxiliary action of Masonry. As a promoter of humanity then—of kindly feeling—"Agape," Masonry is preëminently a benefactor of Society. In the same connection, though in a somewhat lower point of view, there is no doubt that Society in America, and in every country where Masonry previals to any great extent, is largely indebted to it in a financial point of view. In every community there is a certain amount of poverty, which has to be relieved, either by public legislation or private charity, for "the poor shall be ever in the land." In either case the weight ultimately presses upon society at large. Now Masonry largely and liberally relieves the necessities of its poorer members, so that a deserving Mason rarely becomes in any way a burden upon the community of which he is a member. When therefore we consider the large number of the Masonic Body, even in this city of Boston alone, and remember that the whole of that number is to be subtracted from the total population, upon which the proportion of pauperism, incidental to all cities, is to be calculated, we shall understand the extent to which Masonry is a public benefactor, or a reliever of the public purse. But it would be very erroneous to suppose that the charity of Masons is confined to their own body. In practical benevolence, as in all other things, habit has a most powerful influence—"Consuetudo est altera natura," says the Latin proverb. "Habit is a second nature," and the Mason whose generous and charitable feelings have been fostered and promoted by the lessons of the Lodge, and by the habit there acquired of being liberal in the relief of want and suffering, goes forth into the world all the more ready to exercise the like benevolence towards those who are only his "Brethren of mankind." We have more than once heard clergymen and others connected with charitable undertakings, draw attention to the fact, that the "giving" was for the most part confined to a certain number, and that the first and readiest to respond to any new call of charity, were sure to be those who had already for years been the most liberal in their contributions. Of course natural generosity of disposition has much to do with this, but the cultivating of the spirit and the creation of the *habit* of benevolence, must also be taken largely into account. In demonstration of this influence of Masonry in promoting generous and charitable feelings in the hearts of its members, we could easily point to many of the best and worthiest of our community, whose names ranking high on the rolls of Masonic Honors are no less intimately identified with every work of benevolence and philanthropy, (using that term in its plain and proper sense,) by which Massachusetts is distinguished and adorned: and the same rule holds good in other cities and centres of Masonry.

But after all, the good conferred upon society by that broader spirit of Charity, which has to do with what is higher and more important in many respects than alms giving, gives Masonry the strongest claim to the title of "Public Benefactor." The amount of suffering in this poor world of ours, resulting from physical destitution, great as it may be, and imperatively as it may call for relief, is incalculably less than that arising from the want of that Charity of feeling—sympathy with one another—which goes so far to cheer each struggling, striving heart. There is much of sad truth in the poet's lines :—

How little and how lightly,
  We care for one another!
How seldom and how slightly,
  Consider each a brother!
For all the world is every man
  To his own self alone,
And all beside no better than,
  A thing he does'nt own.

And O, the shame and sadness
  To see how insincerely!
The heart that in its gladness
  Went forth to love men dearly—
Is chilled and all its warmth repelled
  As but a low mistake,
And half the cordial yearnings quelled
  It felt for other's sake!

The "Charity" of Masonry, as we have said, sets itself in direct and determined hostility to this mutual inhumanity of man. It makes it its most leading object to do away with its suspicions, and jealousies, and rivalries, and misinterpretations of acts and words, that cause so much confusion, disturbance, and misery—that is, loss to the COMMON TREASURY OF HAPPINESS—in Society; and thus emphatically proves itself a PUBLIC BENEFACTOR.

MASONIC FLAG.

IN reference to the recommendation to adopt a French Masonic Flag for nautical purposes, I suppose before this time some of your nautical P. M.s and M. M.s must have reminded your readers of the old Masonic flag with the square and compasses. This is used extensively by the English, American, and Northern maritime nations, and in this part of Asia we see it frequently. The square and circle we never see, because the French have less shipping and fewer Masonic captains. I have known many interesting incidents of the square and compasses. I shall content myself with one lately related by one of the foreign captains of the Homer Lodge (No. 1108.) He found himself wind-bound for some days near Mytelene, with eleven sail. One day he thought he would try how many Masonic ships there were, and hoisted the square and compasses. This was responded to by three, two English and one Swede. The next day seeing a flow of wind, and knowing by local experience a passage through a narrow channel, he again hoisted the square and compasses as a signal, which was acknowledged by his companions, and they followed his lead, to the amazement of the strangers who started too late. HYDE CLARKE, *D. Prov. G. Master, Turkey.*

HOW THE CIVIL WAR AFFECTS THE SOUTHERN CRAFT.

THE steady and continued growth of Freemasonry in those States which have escaped the ravages of the civil war, which has been in existence for more than the past two years, is a fact which can be gleaned from even a cursory glance at the published Transactions of the several Northern G. Lodges The almost entire absence of any authentic information, of any of an official character, from our Southern sisters, has left the Craft, North, comparatively ignorant of the effects produced by the 'clash of arms' in the central and border States of rebeldom.

Our readers will remember that, some short time since, we published a synopsis of the proceedings of the G. Lodge of the State of Louisiana, at which merely a quorum was represented, and none but routine business transacted. From the large majority of the Lodges located outside of the limits of New Orleans even the Grand Master was entirely ignorant, and the picture he drew anything but encouraging.

As regards our Brethren of South Carolina, thanks to its able G. Secretary, R. W. Bro. Mackey, we were enabled to state in our columns that, at its last Annual Communication, there was barely a quorum present—no business of a legislative character transacted—in fact, the G. Lodge merely met to keep up its organization, by the election of officers, and to select a place for its next Communication.

From the proceedings of the G. Lodge of Virginia for 1861 and 1862, of which we believe we have the only copies north of Mason and Dixon's line, we find that in 1861, *fortyeight* Lodges were represented; while, in 1862, the number was only *thirtytwo*, and the visitors confined exclusively to Brethren either in the Confederate Army, or belonging to Lodges in States acknowledging Jeff. Davisdom, one of whom, Gustavus A. Smith, formerly of Keystone Lodge in this city, and ex-Street Commissioner, now a rebel General, we find named.

From Missouri, that border State so harrassed and impoverished from its being the chosen raiding ground, their proceedings show a fearful state of Masonic suffering, of Lodges burned, members dispersed and halls robbed. In order that our readers may form some estimate of what our Brethren of that hitherto prosperous jurisdiction have had to undergo, we have carefully examined the proceedings of that Grand Lodge, and find that of 197 Lodges on the roll, 49 were unable to make returns; 3 having made no returns were supposed to have 'gone down;' 14 had their Lodge rooms burned or destroyed, and their members dispersed; 10 'went down;' 3 had their rooms burned; 1 suspended labor; 2 surrendered their Warrants; 5 had their rooms robbed, and their members scattered; and 1, room supposed to be destroyed. Here we find 89 Lodges 'hors du combat' in the space of two years, and of the 108 remaining on the roll but 74 were represented. This is a fearful picture, and if it be taken as a fair specimen of the evil effects of civil strife, oh! how earnestly should every Freemason, who loves his Society, use his best endeavors firstly to arrest it, and if that be impossible, then ameliorate the sufferings of his temporarily estranged Brethren.—*N. Y. Courier.*

THE ORDER IN MISSOURI.

We have been politely furnished with a copy of the proceedings of the Grand Lodge of Missouri for the past year. The Annual session was held at St. Louis, in May, and, in view of the disturbed condition of the State, was largely attended, seventyfour Lodges being represented. The address of the Grand Master was an interesting business paper. We make the following extract :—

THE HISTORY

Of our Order is an interesting one; like all human history, it has its lights and its shadows.

For nearly three thousand years—more than half the time since God said, "Light be, and light was"—has this Institution of ours been in existence. Although the Temple where it originated has been destroyed, yet our Institution has stood the shock of the storm; has stood the mutations of time; has spread and flourished, until it has compassed the globe.

I need not trace that history—every Mason knows it ; but in it—if we may judge the future by the past—there is much food for reflection.

Commencing as it did in a nation composed of twelve different States or tribes, which, after a short, but unexampled career of prosperity, did—as other nations have done both before and since—"forget their God ;" and, to use the words of a prominent statesman, "became too proud to pray to the God that made them."

The consequence was—as it always has been, probably always will be—that they fell out, and fought among themselves, until, weakened by internal strife, another nation led the people captive; and to-day, a foreign flag floats over the spot where the first Masons were wont to assemble.

It is useless now to speculate on the causes of that revolt; suffice it to say, it ruined the country, and it is both a serious, and a melancholy thought, that, in this world, like causes produce like results.

With the history of our Ancient Brethren before us, would it not be well, is it not our duty, to throw the broad mantle of Masonic charity over the foibles and errors of our Brethren, and, so far as in us lies, endeavor to carry out the principles of our Great Master, "Peace on earth, and good will towards men."

The Report on Foreign Correspondence is from the pen of our talented and excellent Brother A. O'Sullivan, Grand Secretary, and is worthy of its author. We make two or three brief extracts, as follows :—

THE TROUBLES IN ILLINOIS.

We would here leave this painful subject, without comment, trusting that the Grand Lodge of Missouri, seeing the condition of their sister jurisdiction, would avoid this great outrage upon the rights and sovereignty of Grand Lodge jurisdiction, and their members; but, unfortunately for the peace and dignity of the Grand Lodge of Illinois, the evil effects of this association have not ceased with its pretended dissolution. There are some of this secret organization actively engaged, at the present time, in the unholy work of stirring up strife and contention among their Brethren, to such an extent, that fears are entertained of a rupture of such a character as will split the Grand Lodge of Illinois into fragments. Since the close of Grand Lodge, edicts have been issued by the Grand Master, which have been answered by angry rejoinders; and individual Lodges, taking part in the strife, issue circulars, sadly wanting in Masonic courtesy, and, worse than all, the strong arm of the civil law was sought to be invoked, to aid in the suppression of those mischief-makers. If this state of things continues a little longer, it is easy to foresee the result.

Have Bros. Jonas, Lusk, Lavely, Warren, Anderson, Hibbard and Buck, with other old and intelligent Masons, lost their deserved influence with the Masons of Illinois? Can they devise no means to check this great scandal on the fraternity? Is there not Masonic talent and intelligence enough among the officers, past-grand officers and members of the Grand Lodge to regulate all matters connected with "The Ritual Work and Lectures of Symbolic Masonry," without the aid of a secret organization (having many features in common with the Jesuits) in their midst? Is there no pride left to the pupils of Barney, Lusk, Dickey, Lavely, Reynolds and others, that they are willing to acknowledge by their acts that these Brethren were blind guides, and that through this organization alone, whose corner-stone is a violation of all that Masons hold sacred, can the real beauties of the inner sanctuary become visible?

Shame! Shame! Ye Masons of Illinois, with your 360 Lodges, 13,000 members, and your acknowledged influence and talent, that, in the simple matter of work, you will suffer your Grand Lodge to be rent asunder, and this by outside and inside insidious influences, operating on the minds of the selfish, the ignorant and the unreflecting.

We have been particular in thus noticing the condition of our Brethren and neighbors across the river, for we know not how soon similar scenes may be enacted among ourselves. We would earnestly implore our Brethren to remember the solemnity of our mutual engagements, the importance of harmony and good fellowship, and the duty of meeting this heresy with firmness and decision, should it raise its false front among us.

ELOQUENT AND SEASONABLE WORDS.

We notice that Grand Master Saqui presented his credential as representative of the Grand Lodge of Missouri, near the Grand Lodge of Kansas. His address upon the occasion, and that of the R. W. D. Grand Master Holiday, breathe the true spirit of Masonry. But it was reserved for our worthy Bro. Past Grand Master Rees to give utterance to language which falls upon our ear like music wafted over some quiet lake on a summer eve. As the traveler, journeying over a sandy desert, faint and weary, descries afar off the palm trees, sure indication of shelter from the noon day sun, and water to cool his fevered brow, so do we, amid the clash of steel, and the vehement denunciations of angry men, hear the words of peace, of good will, of kind regards, of sympathy with us in our great trouble; and they seem to us like an arch of promise, which tells us, in words of burning eloquence, that though war's red lightning may flash athwart the horizon, though the thunders may roll through our verdent prairies and luxuriant valleys, and our fields be bathed in ensanguined blood, yet Masonry, type of peace, and love, and good will to man, speaking through the mouths of her cherished sons, bids us be of good cheer; that the mystic chain is still glowing with refulgent brightness; that the sacred links are as firm and enduring as the eternal hills; and that every throb of the Masonic heart of Missouri is responded to from Kansas to Maine, and beyond the great mountains, down amid the pleasant places bordering on the Pacific; and that, although now temporarily separated by cruel war from some of our erring sisters, a time will come, and O God! may it be shortly, when all will again be united, never, never more to be separated.

THE CHURCH AND MASONRY.

The report on Foreign Correspondence, in the Grand Lodge of Maryland, is from the pen of M. W. Bro. McJilton, now Grand Master, and is fully equal to his former efforts. He attributes much of the degeneracy of the times to the Church directly and to Masonry indirectly. Our M. W. Bro., being himself a minister of the Gospel, can speak understandingly as to the degenerating influence of the Church; and we will not gainsay him: neither will we deny that the Church has done its share in disturbing the national peace and prosperity. But we must enter a plea for Masonry. While churches, and sects, and creeds are rent asunder, their members denouncing each other in language anything but Christian, and too many of their ministers fallen low—very low, Freemasonry, like an Egyptian pyramid, looms up grandly above and beyond the shallow devices of *little* men, and is now, as she was three thousand years ago, the great teacher of love to God and love to man. She is the apostle of labor, by placing modest worth and unsullied integrity as the associate and equal of royalty. Her wisdom is the glory of God; her strength, Reverence for His Name and obedience to His Laws, natural and revealed; and her beauty that intense charity which teaches her votaries that man everywhere is his Brother, and that, no matter how much he may be oppressed by error, ignorance and superstition, it is the true mission of Masonry to enlighten the understanding, to dispel ignorance, and, by teaching a truer and more sublime conception of the unity of God, to dispel the web of superstition which craft and fraud have woven around the minds of men. If Masons were true to their glorious mission, truth, which is mighty, because of God, would prevail. Wars and bloodshed would cease; "hypocrisy and deceit would be unknown among us; sincerity and plain dealing would distinguish us, and the heart and tongue would join in promoting each other's welfare and rejoicing in each other's prosperity."

COMPLIMENTARY RESOLUTIONS.

Bro. J. N. Burnes offered the following, and the same was, on motion, adopted :—

Resolved, That the Grand Lodge of Missouri fraternally tender the expression of its profound gratitude to M. W. Geo. Whitcomb, for his able and faithful services as Grand Master during the past year; and, as a further evidence of its appreciation of his exalted labors, the R. W. Grand Secretary is appointed to procure a portrait of our M. W. Brother, and to suspend the same in the Grand Lodge hall.

Resolved, That the portraits of our M. W. and venerable Bros., Joseph Foster and John Ralls, P. G. Masters, also of R. W. John D. Daggett, Grand Treasurer, be procured and suspended in the Grand Lodge hall, and that the Grand Secretary be authorized to draw a warrant on the Grand Treasurer for the expenses attending the same.

Bro. Burnes, by permission, was allowed to amend a part of his resolutions, and the following preamble and resolution were submitted by him :—

WHEREAS, The Grand Lodge of the State of Missouri will constantly cherish, with profound gratitude and admiration, a perfect remembrance of the able, faithful and the devoted labors of R. W. Bro. A. O'Sullivan, who, as a member of this Grand Lodge—its Grand Secretary and Grand Lecturer for the past twelve years—has so discharged all his duties, official and personal, as to command universal confidence and respect, as well for his profound learning and abilities as for the stainless purity of his character and conduct in every relation of life; therefore,

Resolved, That we garner up, as richest treasures, his moral and Masonic teachings, and will transmit them to those who shall succeed us in this hall as heirlooms of instruction and delight; and, as a further evidence of our affection, and as a stimulus to posterity to imitate his industry and his virtues, we respectfully and fraternally request his portrait to be suspended in the hall of this Grand Lodge; and W. Bro. W. H. Stone is hereby appointed to procure and pay for the same out of any money in the hands of the Grand Treasurer.

THE SOLDIER MASON.

"As a military man, I can say, and I speak from experience, that I have known many soldiers who were Masons: I never knew a good Mason who was a bad soldier."—*Lord Combermere.*

DURING an early period of my life, it was my fortune to hold a curacy in Worcester.

The parish in which I had to labor, though limited in point of size, was populous, and in it were to be found, densely packed together in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working-classes. It was a post at once interesting and distressing; interesting, from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing, from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds I lighted upon a party whose name was Parker. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsula war. Subsequently he was stationed at Gibraltar, and there, from peculiar circumstances, which at the moment I forget, came under the personal notice of General Don. He had a certificate as to conduct and character from the general, written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to Parker's services and character was of no commonplace description. There was something in the bearing and conversation of this man which arrested my attention. He was in bad health, suffered at intervals acutely from the effects of a gun-short wound, and was frequently disabled for weeks together from all exertion. In his domestic relations, too, he had much to try him; his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him: he suffered on in silence; but personal sufferings did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester, (still famous for its gloves,) and there resume the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and the healthy, is, to the feeble and the failing, most pernicious. Dabbling with the cold water hour after hour, and walking about in garments dank and heavy with moisture, tell, eventually, even upon a vigorous constitution. Imagine, then, its effects upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

"It mauls me, sir, somewhat!" was his cheerful reply to my close inquiries on this point, one bitter November morning. His surgeon had told him, and this I knew, that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

"He may talk," was his answer, "but these"—looking at his children—"must not starve!"

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without fuel or food in his dwelling, or money in his pocket.

He then said to me, the admission was wrung from him by bodily and mental agony, that, "considering the cripple he was, and why; where he had served, and how; he thought that his country should have done something more for him. My lot," continued he, "has been a hard one. I was compelled by bad health to quit Gibraltar. The doctors ordered me home; they said, if I remained on the Rock six weeks longer, death was certian; I obeyed. Three months after General Don died, and to the man who succeeded me in my post under him, left his wardrobe, his arms, his personal valuables, what in fact proved a competence for life. This was trying; but certain tenets tell me that I ought to be satisfied with whatever portion of work or labor is allotted me. Fidelity to my mighty Maker is one point; tranquility, stillness, and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason?" said I.

He smiled.

"You may guess wider of the mark than even that."

"Why not apply to your Brethren in Worcester? You are aware that here there is a Lodge?"

He shook his head.

"A soldier cannot beg: it is hateful to him: he fears a repulse from a board of gentlemen at home far more than an enemy's bayonet abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he, calmly; "I was made in a military Lodge in Ireland. My certificate, duly signed, is in my oaken chest: all will bear 'the light,' and on all is stamped 'Fidelity.'"

I took the initiative and succeeded. The Order was worthily represented in Worcester then and now. The appeal was heard and heeded.

Poor Parker has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history. But it may be instanced as involving a lesson of some moment. Here was a man who unquestionably had spent the prime of his life in his country's service. He had carried her standard and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion, and rendered life a burden. To acute bodily suffering positive privation was added.

Who relieved him?

His country? No. She left him to perish on a niggardly pension. Who succored him? The great Duke, whose debt to the private soldier is so apparent and overwhelming? No. His Grace had become a statesman, and in that capacity wrote caustic letters (from any other pen they would have been pronounced coarse) to those who ventured to appeal to him.

Who aided the wounded and sinking soldier in his extremity?

The Brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet how little is it understood, and how strangely misrepresented?

In "The Crescent and the Cross," by Mr. Warburton, there is a glowing passage, which winds up with the remark, "Freemasonry, degenerated in our day into a mere convivial bond."

I laid down the volume with a smile and a sigh. A sigh, that a writter of such highly-cultivated intellect and generous impulses should have so sadly misunderstood us. A smile, for taking up an able periodical, the *Morning Herald*, my eye rested on the passage: "This day £3,000, contributed in India principally among the Freemasons, was Lodged in the Bank of Ireland to the credit of the Mansion House Committee, for the relief of the destitute poor in Ireland." Weighty results, these, from a society which is nothing more than "a mere convivial band."—*London F. M. Mag.*

THE NAME OF HIRAM ABIFF.

The first mention of Hiram, the Architect, occurs in 1 Kings vii., 13, 14. He is next mentioned in the 40th verse, and again once in the 45th verse of the same chapter. Thus we find Hiram's name four times in the Book of Kings, without any mention of the term 'Abiff.' In Chronicles we find the name is written *Huram*, and the Architect is spoken of, but not by name, in 2 Chronicles ii., 13, 'And I have sent a cunning man (endued with understanding) of *Hiram my father's*.' In the Hebrew text, the word rendered 'my father's' is in English letters 'Abi.' (The Hebrew word 'Ab' signifies '*father*,' 'Abi,' *my father*, and 'Abiv,' *his father*.) In 2 Chronicles iv., 11, he is spoken of by name twice, and in the 16th verse we read, 'All their instruments did *Huram my father* make for

King Solomon,' &c. Here the word rendered 'his father' by our translators, is in English characters 'Abiff.' We have therefore in the Books of Kings and Chronicles *six* instances of the use of the Architect's name, without the term 'Abi' or 'Abif,' and once with each of those terms, which however are not considered as surnames of Hiram, in the English translations. The phrase 'Hiram my father's' has been interpreted as signifying 'belonging to my father,' thus giving a stronger meaning to the prefix in the original, attached to the name Hiram. The term 'Abif' rendered 'his father,' often occurs in the Hebrew writings to denote a chief, leader, principal, or counsellor. Hence priests and prophets, as teachers sent with Divine authority, are saluted with the title of *father*, out of respect and honor, even by Kings. It has been urged in favor of this translation, that there is no instance of a surname in the Old Testament. In the Latin Vulgate and in the Greek Septuagint, the term 'Hiram Abi' is rendered 'Hiram my father.' It is a singular fact, however, that while the Masonic tradition leaves the word 'Abiff' untranslated, and gives it as a surname of Hiram. Luther in his German translation of the Bible does the same, in both places where it occurs, viz.: 'So sende Ich nun einen Weisender Verstand trat, *Huram Abiff*,' (2 Chron. ii., 13) and 'machte *Huram Abif* den Konige Salomo,' (2 Chron. iv., 16.) The Polish version of 1810 is like Luther's, with the exception of 'Abi' for 'Abif.'

The question now arises, why should not the words 'Abif ish-tzori' be translated, 'And *Abif* was a man of Tyre,' &c., and not '*his father* was a man of Tyre.' The concluding portion of both the verses in which the above sentence occurs certainly alludes to the qualifications of Hiram *the Architect*, and not to those of *his father*. Why should *his father* be mentioned at all, as a man of Tyre, when we are told that he (Hiram) was *a Widow's son*. This is all that the Scriptures know of him, and he certainly was not known by any distinction which *his father* ever achieved. If we retain the English version '*and his father*' (1 Kings vii., 14) then we must refer the subsequent words, 'And he was filled with wisdom and understanding, and cunning to work all works in brass,' to Hiram's *father* and not to himself. In 2 Chron. ii., 13, 14, it becomes still more evident that Hiram's surname was 'Abif.' The version of King James persisting in its translation, here introduces to the reader still another *father*, of whom even less is known than of the one in Kings vii., 14, viz: *a father* of *King Hiram*. 'And now I have sent a cunning man, of Huram *my* fathers.' In support of this latter rendering, it is contended that the Hebrew preposition L, prefixed to the word Hiram, shows it to be in the dative or genitive case (to or of my father) and not in the accusative. But we find this prefix used in some instances by Hebrew writers in the accusative, after the Chaldeic manner, which uses it in the same manner after active verbs; so also does the Syriac and Aethiopic. It must be evident, beyond the shadow of a doubt, to any one at all familiar with the Hebrew, from the intimate connexion of the words in 2 Chron. ii., 13, 14, that these verses should be translated, 'And now I have sent a cunning man (endued with understanding,) *Hiram Abi*, the son of a woman of the daughters of Dan. And *Abif* was a man of Tyre, skilful to work in gold, in silver, brass,' &c. The common version is in these verses most transparently wrong.—*Anon.*

SUPREME COUNCIL 33°.

IMPORTANT BALUSTRE FROM THE SUPREME COUNCIL FOR THE SOUTHERN JURISDICTION.

CHARLESTON, S. C., JUNE 1, 1863.

Illustrious Bro. C. W. MOORE,
Sec. Gen. H. E.,* *Boston, Mass.*—

DEAR SIR AND ILLUST. BRO.—Not long after the receipt of your letter I had the pleasure of a visit from Bro. Albert Pike, G. Commander, when I availed myself of the opportunity of laying your letter before him. Upon due consideration, and by and with the advice of such members of the Supreme Council as he could informally obtain, in the recess of the Supreme Council, he has issued a balustre, which I now have the honor of transmitting to you, with a request that you will have it published and properly disseminated, which circumstances prevent me from having done myself.

Please accept the assurance of my sincere fraternal consideration.

ALBERT G. MACKEY, 33°, *Sec. Gen. H. E. Sup. Coun. S. J. U. S.*

Deus Meumque Jus.

From the G.·. O.·. of the Mother Supreme Council of the 33d and last degree of the Ancient and Accepted Scotish Rite of Freemasonry, whose See is at Charleston, in the State of South Carolina, near the B.·. B.·., and under the C.·. C.·. of the zenith, which answers to the 32° 47′ North latitude.

To all Sov.·. G.·. Insps.·., Sublime Princes of the Royal Secret, and other Freemasons of all the degrees, Ancient and Modern, of the Ancient and Accepted Scotish Rite of Freemasonry, over the surface of the two Hemispheres, unto whom these presents shall come—

HEALTH! STABILITY AND POWER!

Whereas in the recess of our Supreme Council, information has been given unto us, the Sovereign Grand Commander thereof, that certain persons in the city of New York, in the United States of America, claiming to be Sovereign Grand Inspectors General, having organized themselves into a body claiming to be a Supreme Council of the 33d degree of the Ancient and Accepted Scotish Rite, and have assumed the powers of a Supreme Council, calling the body so constituted, "The Supreme Council of the 33d degree for the United States,"† which has been recognized as a legitimate body by the G.·. O.·. of France.

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*Dr. Winslow Lewis is the present Sec. of the Council, Br. Moore having resigned.

†The Body in question was recognized by the Grand Orient, under this title, namely, as "*The Supreme Council of the 33° for the United States*," but by what name it now passes it is difficult to say. The New York Saturday Courier of the 26th of July, the intelligent editor of which keeps himself well imformed in respect to the tortuotous movements of these recusants, has the following:—

"Some short time since we clearly proved in our columns that the *soi disant* Council, the offspring of the late H. C. Atwood, and which was, like every other body originating with him, bogus, had changed its name *four* times in about ten years, and that we should not be surprised if it assumed another name ere long.

We had no idea when we thus stated, that we should find our supposition so soon realized, and yet such is nevertheless the fact. We have heard of people "stealing the livery of heaven

Now therefore, in order that Masons and Masonic bodies may not be misled thereby, we do declare and make known, and we charge the Representatives of our Supreme Council near the several legitimate Supreme Councils of the world, and especially our Representative near the G.·. O.·. of France, to declare and make known to those Sovereign Grand bodies:

That the Supreme Council, having its See at Charleston, was established in the year 1801, and the due succession of its members has never been interrupted, and that, in being the first and oldest Supreme Council in the world, all other Supreme Councils, having legitimate existence and lawful powers, including the Supreme Council in the bosom of the G.·. O.·. of France, have derived from it their existence and powers, either mediately or immediately: and that no Supreme Council can otherwise have any legal existence.

And that, as the so called Supreme Council of the United States has not mediately or immediately derived any powers from our said Mother Supreme Council, but is a continuation of a so-called United "Supreme Council for the Northern Hemisphere," which was illegally and in violation of the Grand Constitutions established in a territory already occupied, by the pretended fusion of a Supreme Council of a foreign country with the illegal body established in New York by JOSEPH CERNEAU, who was never in possession of the 33d degree, therefore the said so-called Supreme Council of the United States is an irregular, illegal, and spurious body, the recognition whereof by any foreign Masonic power is a violation of its Masonic obligations.

That the jurisdiction of the Mother Supreme Council at Charleston was originally co-extensive with the United States; and in that it was impossible for any other Supreme Council to be established in the United States, except by its consent and the relinquishment by it of part of its jurisdiction; which consent has been given only in the case of the Supreme Council for the Northern Jurisdiction of the United States, established in N. York, and afterwards removed to Boston, and the establishment whereof was duly ratified in the year 1815: and that, to that Council or its lawful successor, of whomsoever the same may be composed, belongs the whole jurisdiction over the Ancient and Accepted Rite, in the States of Maine, New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin.

All legitimate Masons of the Ancient and Accepted Rite are therefore warned to hold no Masonic communication whatever with the said so-called Supreme Council of the United States, or any of its members, or any Masons acknowledging its jurisdiction: and all Masonic powers in amity with our Mother Supreme Council are invited by us to denounce the said illegitimate body, and to prohibit intercource with it: and especially the G.·. O.·. of France is invoked to withdraw from all amicable relations with it, and to revoke and recall its recognition of the same as a legal body.

SEAL.

Given at the Council Chamber of our Supreme Council, on the 12th day of the Hebrew month Jyar, A.·. M.·. 5623, which answers to the 1st day of May, A.·. D.·. 1863.

ALBERT PIKE, 33°, *Sov. Grand Commander.*

Countersigned.
ALBERT G. MACKEY, M. D., 33°,
Sec.·. Gen.·. H.·. E.·. Sup. Council So. Juris.

THE LODGE.

A LODGE is an organized subordinate union of Freemasons. A Freemason is a member of the Craft universal. His relations to a Lodge are special and transitory, that to the brotherhood strict and eternal. He owes indefeasable fealty to the mysteries. He owes nothing to a Lodge when he ceases to be a member of it. The right of a Lodge to make a Freemason is inherent. Its power to do so co-exists with its organization. This right and this power are circumscribed only as to qualification of applicants, not to individuals. A Lodge in Russia has the authority to make a Mexican a Mason if he has the necessary prerequisites. Once in the Order, he is everywhere recognized where the Order is to be found. The brotherhood of Masons embraces subjects and citizens of all nations. The language is understood and spoken by all peoples. Nationalities are as nothing, in the commonwealth of the Craft.—*G. L. Pen.*

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to serve the devil in"; but though possessing what we supposed, a perfect knowledge of the bold and impudent recklessness of the managers of the clandestine Council of New York, we had no idea, that they would have the brazen hardihood to steal the name of the only legitimate Supreme Council for the Northern District and Jurisdiction of the United States, whose Grand East is at Boston, and organize spurious bantlings under such forged assumption.

We are induced to make these very mild and gentle remarks, in consequence of our having seen it announced in a public print, that a Grand Consistory of the A. and A. Rite had been formed for New Hampshire, 'under the auspices of the Grand Council of the Northern Jurisdiction, sitting in the valley of New York,' and that one Aaron P. Hughes was the G. Com. in Chief thereof.

The Supreme Grand Council for the Northern Jurisdiction of the United States, has formed no such body; it does not recognize Aaron P. Hughes, other than as a clandestine Mason of the Scotish Rite."

[The pretended Charter of the illegal Consistory, (so called,) in this city, was originally derived from this spurious "Supreme Council of the United States," about the year 1823, and has been laying dead in the hands of an individual since that time, no attempt ever having been made to organize a body under it. After *forty years* it is brought forward for sinister and unworthy purposes. It is not, for any lawful Masonic object, worth the paper on which it is written.]

ORGANIZATION OF THE SUPREME COUNCIL 33°,
FOR THE
NORTHERN JURISDICTION OF THE U. S. AUG. 13, 1813.
UNITED STATES OF NORTH AMERICA.
UNIVERSI TERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS.
ORDO AB CHAO.

H-R-D-M under the C.·. C.·. of the Zenith, answering to North lat. 40°, 42′, 40″.

To all Grand and Supreme Councils—Sovereign Grand Consistories—Grand Lodges—Most Illustrious and Puissant Sovereigns Grand Inspectors General—Most Valiant and Sublime Princes of the Royal Secret—Illustrious Princes and Knights of K——H,—Grand, Ineffable, Sublime, Perfect and Respectable Free and Accepted Masons of all Degrees, Scotch, French, and of York, over the Surface of the two Hemispheres,

HEALTH! STABILITY! POWER!

Be it known and remembered forever—

That on the 9th day of the 5th month *Ab*, *Anno Mundi*, 5573, of the Restoration 2343, Anno Lucis 5813, and of the Christian era the 5th day of August, 1813,

Emanual De La Motta, R+ Scott., K——H, S. P. R. S., Sov. Grand Inspector General of the 33d degree, G. Treasurer Gen. of the H. E. in the Sup. Council of the M. P. Sov. Grand Inspectors General of the 33d, duly and lawfully established, sitting at Charleston, S. C., for the Southern District and Jurisdiction of the United States of N. America, and their Special Deputy and Representative at this Grand East, By and in virtue of his high powers, rights and prerogatives as a Most Puissant Sovereign Grand Inspector General of the 33d degree, in conformity with the Grand Constitutions of the Order, bearing date Berlin, 1st May, 5786, as well in his own name, as in that of his aforesaid Grand and Supreme Council, having previously invited and convened the M. Ill. Brother Sampson Simson, R.+, Scott., K——H, and Sov. P. R. S., and M. Ill. John James Joseph Gourgas, R.+, Scott., K——H., S. P. R. S., and Deputy Grand Inspector General, to meet him that day, at high meridian, and having met, he informed them, that for many specific, weighty and good reasons, he had taken the resolution of establishing the *Second* Grand and Supreme Council of the Most Puissant Sovereign Grand Inspectors General of the 33d degree, which had been decreed by the Grand Constitutions, for the U. States of North America: in consequence of all which he had selected them from among the worthy and Ill. Brethren at this Grand East, to aid and assist him in that all important duty and determination. Such a high regard and favor was received by them with every acknowledgment of respect and gratitude.

The Most Ill. and Puissant Brother Emanual De La Motta proceeded then to administer to each of them, individually, the usual needed obligations and formalities, and having communicated to them separately, one after the other, and made them fully acquainted with the degree and its Grand Constitutions, bearing date of 27th August, 5761, and 1st May, 5786; he embraced them cordially, and proclaimed them as lawful Most Puissant Sovereign Grand Inspectors General of the 33d degree.

The Most Illustrious and Puissant Brethren, *reunited*, formed themselves into a Provisional Grand and Supreme Council of the 33d degree, as follows:—

Emanual De La Motta, M. Puis. Sov. G. Com.
Sampson Simson, M. Ill. Ins. Lieut. G. Com.
John James Joseph Gourgas, Ill. G. Sec. Gen. H. E.

They then introduced separately, one after the other, the following M. Ill. Brethren—

Daniel D. Tompkins, } R.+ Scott., K——H., S. P. R. S.
Richard Riker, }
John G. Tardy, } Dep. G. Ins. Gen.
Moses Levy Maduro Peixotto, }

Who having severally and singly gone through the regular order and form of reception, according to ancient ritual and usages, were formally initiated, acknowledged and proclaimed lawful, Most Puissant, Sovereign Grand Inspectors General of the 33d degree. Most Illustrious and Puissant Brother Emanual De La Motta having again declared his resolution of forming and organizing the *Second* Grand and Supreme Council of Most Puissant and Sovereign Inspectors Generals of the 33d degree for the United States of North America, which had been decreed by the Grand Constitutions, and the Most Illustrious Brethren, *Sampson Simson*, and *John James Joseph Gourgas* having waived off the honor and hommaged their right and prerogative of filling the first two offices in the Supreme Council, the Most Ill. and Puissant Brother Emanual De La Motta proceeded then to appoint, install and induct the Most Ill. and Puissant Brethren

Daniel D. Tompkins, Most Puissant Sov. G. Com.
Sampson Simson, Most Ill. Ins. Lieut. G. Com.
John G. Tardy, Most Ill. G. Treas. Gen. of the H. E.
Jno. Jas. Jos. Gourgas, M. Ill. G. Sec. Gen. of the H. E.
Richard Riker, Ill. G. Master of Ceremonies.
Moses Levy Maduro Peixotto, Ill. Capt. of the Guard.

(The three vacancies to be filled as early as a prudent choice would allow it.)

He proclaimed them as lawfully formed, organized and established, at the Grand East of the city of New York, State of New York, "And the only Grand and "Supreme Council of the Most Puissant Sovereign Grand Inspectors General of "the 33d degree which may legally and constitutionally exist for the Northern "Masonic District and Jurisdiction of the United States of North America, and "for them as such, and their lawful Successors ever to enjoy in future, all and "every their powers, rights and prerogatives, lawfully appertaining to them, as "Supreme Chiefs of Ancient and Modern Free and Accepted Masonry over the "two Hemispheres, conformably to the Grand Constitutions."

The whole was done and conducted with the greatest order and decorum, and with the usual acclamations and high honors peculiar to the Ancient Royal Order.

In testimony whereof, we have signed this abstract from the minutes of that memorable day, 1st May, 5814.

DEUS MEUMQUE JUS.

SAMPSON SIMSON,
Inspr. Lieut. Gr. Commander.
R. RIKER,
Gr. Master of the Ceremonies.

(SEAL.)

JOHN G. TARDY,
Ill. G. Tr. Gen. of the H. E.
J. J. J. GOURGAS,
Gr. Sec. Genl. of the H. E.

M. L. M. PEIXOTTO, Capt. of the Life Guard.

A true transcript from the Records—Attest,
WINSLOW LEWIS, 33°, *Sec. Gen. H. E. N. Juris. U. S.*

MASONRY AND PATRIOTISM.

THE present condition of our country awakens in the minds of all regular and true Freemasons no common anxiety. The precepts and principles of our Order are for all time, all peoples, every condition of social or political institutions, and any positive or relative relations which can exist among men or Commonwealths. Founded on the highest standard of human development, Masonry neither mixes nor mingles with political struggles, strifes, or schemes. The conflicts for worldly power, or sectarian predominance, gather strength and waste their substance below the pinnacle of our Temple; as clouds gather darkness, end in storms, and disappear, beneath the mountain peak, lighted by continual sunshine.

Yet Masons are men. They have all the attributes of human nature. Love of country is the normal condition of their patriotism. Their right and ability to form opinions on their country's interests and happiness, and express, their convictions as to principles and policy which regulate both, are not denied by any teachings of Masonry. These lessons, sanctioned and solemnized by the experience of ages, caution the Craft against any participation, as members of the fraternity, in any such action. It teaches in public affairs, principles of the purest patriotism, the truest loyalty, and the wisest prudence.

Masonry speaks on this subject in the most unmistakable language. Those who have gone before us, those who "have done in all ages before you" have set us an example and given us a precept. We can add nothing to the wisdom of the wise. Let us be satisfied with what has been handed down for our instruction. In the darkness of the storm, in the roar of the tempest, in the lurid glare of the fire, in the uncertainty and fear of the earthquake in the public affairs, let us as Masons retire into our Temple and consider the duties Masonry enjoins upon us.

"COLORED LODGES."

AFTER a careful examination of so much of the proceedings of our Right Worshipful Sister Grand Lodges on the subject of "Colored Lodges," and the action of some of the Right Worshipful Grand Lodges of Europe in regard to it, there is a fear on our mind, that the Masonic opinion held by the Grand Lodges of the United States thereto, may not have been strongly and clearly laid before those jurisdictions. The argument on this question is plain and conclusive. Each Grand Lodge in the United States is a sovereign and supreme jurisdiction. No subordinate Lodge of Freemasons can regularly exist in any such jurisdiction, without its rights, privileges and powers are directly derived from such supreme sovereign authority. If any such Lodge claims to exist and work, it is not recognized as a Lodge of Freemasons—hence it is irregular or clandestine. No other Masonic authority than that of the jurisdiction can grant a right for such a Lodge. No Grand Lodge in the United States has ever granted a Charter to a "Colored Lodge" of Freemasons. Then Colored Lodges are not recognized, and are either irregular or clandestine. As these "Colored Lodges" claiming to exist in the United States are not recognized by any Grand Lodge of the U. States, they cannot be Masonically recognized anywhere. The principle is too plain to admit of controversy. If the Grand Lodges of the United States are supreme in their several jurisdictions, they are severally the highest Masonic authority known to such jurisdiction If they are the highest and best authority, there is not a forum, which can claim an appellate power to review or overrule their decision. Their decision on any question which they have the sole right and power to decide, is absolute and steadfast. Then, if each Grand Lodge in the United States decides that "Colored Lodges" are not recognizable as Masonic institutions within their jurisdiction, it is neither competent nor Masonic for any foreign Grand Lodge to set aside such decision. To do so would disturb the harmony, destroy the sovereignty, impair the dignity, usurp the rights and powers, and subordinate a Right Worshipful Grand Lodge of the United States to such foreign Grand Lodge. It would do more. It would cause its constituents to depend on any other authority but its own. The proposition thus stated is unanswerable. Thus the question stands, in the opinion of the Right Worthy Grand Lodge of Pennsylvania. It cannot be made to yield to any other than indisputable Masonic principles. No other elements must be permitted to enter into the discussion. Masonry knows Masonic principles, landmarks, rights, privileges and objects only. What is not of Freemasonry, is not within the power of Masonic action. Other questions may knock at the West door, but they ought not, cannot, will never be allowed to enter into a Temple dedicated to Freemasonry—never.—*Rep. G. L. Pen.*

MASONRY IN FRANCE.

[The following extract from the proceedings of the Grand Lodge of Hanover will give our readers a general view of the present status of Freemasonry in France :]—

"IN France, the Grand Orient, after the revolution of 1848, not only declared itself emphatically for a republican government, by sending a special deputation to the then existing government of the country, but it claimed as a particular merit to have favored that particular form. This necessarily drew the attention of the government to the Masonic Lodges of France, which had degenerated into political clubs, and, with the growing mistrust of the government, a decree was expected to be issued in the beginning of 1852, by the then ruler, abolishing all the Masonic Lodges in France. The Brethren, greatly alarmed, and fearing for their very existence, supposed they could avert this by electing the cousin of the Regent, PRINCE LUCIEN MURAT—who, as far as known, was not even a Freemason—as their Grand Master, investing him with powers which had never been legally conceded to any Grand Master. In the course of time the exercise of this power produced the most deplorable results.

"Several of the Masters of Lodges at Paris have forwarded a memorial, under the title 'The Grand Orient of France before the Masonic World,' to the Freemasons of all Orients and Rites, of which our Grand Lodge has received three copies.

"This memorial contains all that has occurred at the intended election of

Grand Master (an election takes place every seven years), and endeavors to justify the French Brethren, in case of a dissolution of all French Lodges, by giving extracts from the records.

"In this memorial the authors endeavor to justify the necessity of getting rid of the unmasonic proceedings of their Grand Master—Prince Murat—by a new election. It is impossible, the memorial states, to enumerate specially all the complaints which the French Masons have against their supreme rulers. Suffice it, that the rulers of the Grand Orient always considered Freemasonry as a sort of financial enterprise, renting the Lodge buildings for an unworthy purpose, for public balls, and other diversions abhorrent to a virtuous mind, and conducting the government and administration of the Grand Lodge affairs in a disgraceful manner. 'Of what use are the guarantees of the Constitution,'—it says on page 20 of the memorial—'if those who are called to guard them are permited to violate them with impunity.'

"The French Brethren then attempt to vindicate themselves against the charge made by others, 'that they had drawn politics into their controversies.' On this point they quote article second of the Constitution, which is as follows:

"'Freemasonry, from the exalted position it occupies, respects the religious faith and political views of every one of its members. All discussion on this subject are strictly prohibited in the Lodges.'

"They give the assurance, that this regulation is strictly observed in the French Lodges, and if a charge is to be made against any one it could only lie against the heads of French Masonry.

"The legislative assembly was summoned for the 21st day of May, 1861, to elect a Grand Master. On the 14th of May, six days before the election, an edict issued by the Grand Master temporarily suspended eleven Brethren, some of them being delegates from their Lodges to said assembly, 'because they seemed to be guilty of having committed acts prejudicial to the impartiality necessary in the election of Grand Master.'

"The memorial expresses the opinion, that this was done to intimidate the delegates immediately been assembling. The reverse, however, was the result of this. On the 22d the deputies to the electoral college made choice of Prince Napoleon as their Grand Master, and proclaimed him as such, on the 23rd of May, in the legislative assembly. By a decree of the Grand Master, of the same date, the Lodges were closed by the police and the military.

"An edict of the 29th of May suspended twentyfour members, who, as it states, had been guilty of participating in these unlawful assemblies, and declared them, and all other Brethren who had taken part in that convocation, to be 'unworthy Masons.'

"The election of a Grand Master was set down for October 14, 1861. On the 19th of October the Minister of the Interior instructed the Prefects to announce by the posting of placards that Freemasons were strictly prohibited from coming to Paris for the purpose of electing a Grand Master. The election was postponed to May, 1862. A circular of the Minister of the Interior to the Prefects, in relation to benefit societies, includes the Masonic institution in that category, and places them under the surveillance of the police.

"The *Monitor* of January 12, 1862, contains an imperial decree, appointing Marshal Magnan Grand Master of Masons for three years. The same further orders that in future no election for Grand Master shall take place.

"Thus French Freemasonry has lost its most valuable privilege, her independence, the source of all other liberties, the sublime prerogative of self-government and regulation of its own affairs, and is at present in a most inextricable condition.

"With all sympathy for their lamentable situation, all other Grand Lodges will be under the necessity, after matters are more fully explained, of considering whether the French Lodges, being deprived of all liberty, can be looked upon as just and perfect Lodges."

THE BANNERS OF THE TWELVE TRIBES.

During the sojourning of the Israelites in the wilderness, each tribe was distinguished by a banner charged with a device which bore reference to the future habits of the people, as they had been described by the prophecy of Jacob, the Patriarch of the race. The four superior tribes had for their bearings, the componant parts of the Cherubic symbol of the Deity, who accompanied and afforded protection to the host in the sacred pillar of a cloud and of fire.

Under each of these great banners, the four principal divisions were arranged. The standard of Judah was borne by Nahshon, its Prince. It was designated by a lion couchant surmounted by a crown and sceptre; because from this tribe the Messiah, the King of Kings, the Prince of Peace, the Lion of the tribe of Judah, was destined to spring. The color of this banner was crimson or scarlet. To the tribe of Judah was assigned the most honorable station in the camp, viz: in the East, before the entrance of the tabernacle; and under its standard the tribes of Issacher and Zebulun pitched their tents, because they were all children of Leah, and, consequently united in a mutual bond of consanguinity to excite each other to amity and love.

The banner of Issacher was borne by the standard bearer of Prince Nathanial. It was sky blue, and according to some authorities, charged with a strong Ass crouching beneath its burden, according to others it bore a sun and moon; and the rabbins are inclined to patronize this latter opinion. Prince Eliab erected the banner Zebulun. It was purple, and bore for its distinguishing characteritsic a ship. Thus the principal quarter of the camp was marked by standards of the three royal colors, blue, purple and crimson.

The south side of the camp, being the next honorable post, was occupied by the tribes of Reuben, Simeon and Gad, who were Brethren by Leah and Zilpah, her handmaiden. The device on the great banner of this division, which was borne by Prince Elizur, was another of the Cherubic forms, viz: a man, because Reuben was the first born of his father; the excellency of his dignity and power. Vetablus thinks that this emblem referred to reason and religion. But Jacob prophesied that Reuben should not excel by reason of his instability; and hence some think the device upon his banner was a mandrake; for nothing great or honorable is recorded of his tribe. The color of the banner is red.

Prince Shelumiel, as the leader of the tribe of Simeon, bore a yellow banner, emblazoned with a city, as some say; others think it was a tower in reference to the tower of Shechem; but the most probable conjecture is, that the figure was the sword used by their progenitor in the slaughter. The banner of the tribe of Gad was under the charge of Prince Eliasaph. It was white, and De Loutherbourg, in his famous picture of the Standards of Israel, has charged it with seven stars; but the probability is that it contained a troop of horsemen, some give it a flag.

The third side of the camp was occupied by the half tribe of Ephraim, united with those of Manassah and Benjamin, all of whom were descended from Rachel. Ephraim stepped into the inheritance of his father Joseph, and was elevated into one of the leading tribes of Israel. His green banner, borne by Prince Elishma, was consecrated with the figure of a Cherubic emblem of the Deity, viz :—an ox, which denoted patient industry and strength. Thus Jehovah said, Ephraim is the strength of my head. Prince Gamaliel led the tribe of Manassah; their tents were pitched under a flesh colored banner, which was charged with a luxuriant vine planted by the side of a wall which its tendrils overhung. Some authors give the banner a unicorn, and others a palm tree. Abidan, Prince of the tribe of Benjamin, was designated by a green banner, emblazoned with a wolf, because it was ever a warlike and cruel tribe.

The fourth and last quarter of the camp was assigned to Dan, with whom were associated the two remaining tribes, Asher and Naphtali, the sons of the two concubines, Bilhah and Zilpah. The great banner was borne by Prince Ahiezer. It was of a bright green color, and charged with an eagle, a component part of the Cherubim, denoting wisdom and sublimity. Some give to Dan the device of a serpent biting the heels of a horse, because Jacob prophesied that 'Dan shall be a serpent by the way, an adder in the path that biteth the horses heels, so that the rider shall fall backward.' But this is evidently a misappropriation; for it is clear from all authentic testimony, that the devise was an eagle. And as this tribe set such an evil example, as to fall into idolatry very soon after the death of Joshua, so probably, those latitudinarian idolaters, the Romans, who introduced the Gods of all nations into their teeming pantheon, might have hence devised their puissant eagle, under whose wings they subdued all nations, and planted this symbol, now become abominable in the sight of God, on the holy porch of the Temple of Jerusalem. Prince Pagiel unfurled the purple banner of Asher, which bore a flourishing tree or a cup: and that of Prince Ahria, leader to the tribe of Naphtali, was blue, and designated by a hind.

It will be observed that in the above enumeration, the tribe of Levi is not included. The members of this tribe were separated from the congregation of Israel, to be devoted exclusively to the service of the Altar, and therefore they had no settled inheritance in the land of Canaan, but had a maintenance assigned them out of the public stock. They were accordingly exempted from taxes, tribute, war, and all other public duties of the commonwealth. They were not even numbered with the rest of the people, to show that they had been set apart entirely for a particular duty of greater sanctity and honor, than the rest of the tribes.—*N. Y. Courier.*

MASONRY AND THE CROWNED HEADS.

"SOME of the Governments of Europe persist in their unfavorable views and regulations against Freemasonry; and it is also reported that the Shah of Persia has joined them. Bavaria prohibits its civil officers, and Saxony the military, from belonging to the society of Freemasons. In Hesse-Cassel Masonic Lodges are interdicted. Spain incarcerates and punishes the Brethren with heavy fines, and the Pope of Rome remains true to his implacable hostility to the Order. Austria, although it has been intimated lately that the prospect was more favorable, is hermetically sealed to the Order, and the hope which was held out some two years ago, that Russia, which had tolerated it up to 1822, and where it had extensively spread, would be reopened to it, has not been realized. In France, the government has so much interferred in its concerns as to threaten to turn French Freemasonry into an Imperial French Masonry. In Denmark we find politics intermeddling with Masonic affairs. The King, who is Grand Master, and who a few years ago proved his predilection for Scandinavian connections even in Masonry, by ordering the introduction of Swedish Masonry in the Danish Lodges, has according to newspaper report, founded a superior Masonic decoration (order) 'Magistri templi Order,' modeled after the order of Charles XII. of Sweden, which decoration may also be worn outside the Lodge-room. So far it has been conferred but on a few Danish Brethren, also on the King of Sweden, PRINCE OSCAR, and the Swedish ambassador at Copenhagen, an innovation which it cannot be denied has a political aim as well as a political significance.

ORIGIN OF THE WORD "HEREDOM."

THE term Heredom, Herodom, or Heroden, so often used in the history of the Ancient and Accepted Rite, has been variously interpreted. The ritual of the Heredom, instituted in France in 1786, pretends that it was first established at Icolmkill and then at Kilwinning, in Scotland, where Robert Bruce, as Grand Master, connected the Order with the Scottish Templars; and states that *Heredom* was the name of a mountain in Scotland, near Kilwinning. This, however, is an error readily shown. Some derive it from the word "harodim," signifying governors or rulers; and others from two Greek words which signify a sacred house. But a more sensible interpretation will be found in the following facts:

The Order of Heredom in France always pretended that they received their authority from a "Royal Grand Lodge at Edinburgh," and show a Warrant of Constitution purporting to be signed by certain parties in Scotland, whose names also appear as Grand Officers of the Grand Lodge of Scotland at about the same period. If we are to consider this document as authentic, then it would appear that there actually was a body at Edinburgh styling itself the Royal Grand Lodge of Herodem. The key to the mystery which hangs around this organization will be found, we think, in the old Lodge of Kilwinning and the Grand Lodge. The former always claimed priority of rank as the oldest Lodge in Scotland, but having lost its charter and records, was unable to furnish the necessary proof, and was inscribed on the list of Lodges as No. 2. This was the origin of the quarrel, which grew more and more violent until 1763, when it was dropped from the list. Some time after, a Lodge, "Kilwinning," claiming to be a continuation of the old Lodge, made its appearance at Edinburgh. It is not unlikely that the recusant Brethren of "Kilwinning," like the "Ancient Masons" of England, may have claimed that they alone possessed the true and genuine Masonry, and for the purpose of attracting candidates, may have invented certain higher degrees, in the same way that the "Ancients" made use of the Royal Arch. The word Heredom may, therefore, be nothing more than the genitive plural of the Latin "hæres," answering to the English *Heirdom*, an inheritance; the Brethren of the Royal Order, claiming to be the inheritors or heirs of the Heirdom of Kilwinning—that is, the legitimate successors of the old Lodge of Kilwinning.

GRAND LODGE OF SWITZERLAND.

THE following will strike a majority of our readers as being a somewhat singular regulation in Masonry, and yet there has been a time in the history of Masonry in this country when something like it was in force here. The Odd Fellows, we believe, have some such plan in operation among them at the present time:—

ON THE PASSWORD.

1. In the month of May, of every year, the Grand Master sends the Masonic password in a sealed letter to all Union Lodges, so that it may be communicated to the members on St. John's-day.

2. This letter can only be opened in the festival Lodge on St. John's-day by the Master of the Lodge or his Deputy.

3. To communicate it to the Brethren present, a chain is formed; the Master, or his Deputy, communicates it in a whisper to the Brethren standing next to him, and in the same way it is disclosed to the rest of the Brethren forming the chain, when the Master of Ceremonies returns in a whisper the word which he has received from both columns to the Master or his Deputy.

If the word is not correctly understood, it is communicated a second time.

4. All the Brethren present pledge themselves, on the word of a Mason, to give such word only on visiting a Lodge of the Swiss Union, to a Brother who is entitled to receive the same.

5. The Master or his Deputy, after communicating the password, gives immediately to the flames the paper on which it is written.

6. Those members who were absent from the Lodge on St. John's-day when the password was communicated, can receive the same only from the Master or his Deputy by oral communication.

7. The password may be demanded from every visiting Brother who is a member of a Lodge of the Swiss Union, on his entrance into the Lodge, either by the Master of Ceremonies or by a Brother deputized for that purpose.

8. If the visiting Brother is not able to give the password, he has to prove by a diploma that he is a member of a Lodge belonging to the Swiss Union.

9. Those Lodges of the Union who neglect to transmit their annual report and the list of their members, or are in arrears to the Lodge Union, will receive the password only after fulfilling their obligations.

10. The password can only be communicated to Brethren belonging to the Lodges of the Union.

SUPREME CONSEIL OF BELGIUM.

THE "Réglement" (regulations) adopted by this Supreme Counseil on the 22d of March, 1862, contains the following:

The "Réglement" contains firstly a Patent of Constitution granted by the Supreme Conseil of France, March 12, 1817, and then the following sections: 1. Who composes the Supreme Conseil; 2. Duties of the Grand officers; 3. Convocations of the Supreme Conseil; 4. Commission of Administration; 5. Grand Lodge (Grand Lodge centrale) with this Grand Body, according to Article 34, are accredited the representatives of such Grand Lodges who work in the three symbolic degrees only; 6. Petition for Warrants; 7. classes, the decoration and jewel of each is mentioned; the first class is composed of the three symbolic degrees, white apron in the first degree, with the flap (bavette) turned up; in the second with the flap turned down; in the Master's degree white apron bound with red, in the centre the letters M. B., blue sash, in the centre a red rosette; jewel; a triple triangle surrounded by a wreath (triple triangle courronné). A certain length of time is prescribed for each degree, which can only be dispensed with in certain cases, of which the Supreme Conseil is the judge; for the first degree 7, for the second 5, for the third 3 months (for the whole 33 degrees 75 months are required); the 19th, 20th, and 21st degrees, and also the 23d, 26th, and 28th, are communicated ("par communication"); the 30th degree can only be taken at the age of 36; the 33d at 40; 9. Daughter Lodges; 10. Petition fees; 11. Jurisprudence; 12. Table Lodges (all held in the E. A. degree); 13. General Regulations, the first of which is that all political and religious discussions and questions are interdicted during labor.

INNOVATIONS.

FROM the examination of the proceedings of some of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractive to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are of the most pernicious influence. They are secret agencies for evil. They are speculative intrusions, tending to weaken and destroy the landmark. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, " Who goes there?" Unless the answer comes in the traditionary tongue of Ancient Freemasonry, " A Brother, clothed in the vesture of the Craft, unchanged in form or fashion, but as our fathers wore it," we must challenge the stranger.—*G. L. Penn. Rep.*

GRAND LODGE JURISDICTION.

A Grand Lodge is the supreme sovereign authority over the geographical territory, and the Lodges located in that territory, which is bounded by the limits of its jurisdiction. The Grand Lodge of France is the sovereign Masonic power over the empire of France. The Grand Lodge of New York is the supreme Masonic power over the State of New York. The Grand Lodge of Pennsylvania is the supreme Masonic authority over the Commonwealth of Pennsylvania. An individual in the Masonic jurisdiction of the Grand Lodge of New York, and within the restricted limits of a subordinate Lodge of that State, can be made a Mason in such Lodge, if he has the necessary and essential prerequisites to admission into the Order of Freemasons. There is neither a Masonic law nor landmark to forbid it. Abstractly this is so. In the absence of either law or landmark to prevent a Lodge from action in the premises, there is, however, a spirit of comity—friendship, brotherly kindness, and respect for the organizations of the Craft, which rises to the dignity of a rule of action, unfavorable to such action, without great care, caution, or deliberation. General consent has elevated into the position and character of a principle, the rule, that the local jurisdiction has the primary claim to confer the rights and benefits of Freemasonry on applicants, whose residence is within its limits.

Out of this rule, grows an off-shoot to cover its exceptions. If such applicant, for reasons of which he is the exclusive judge, prefers to leave his residence, the Lodge should be informed of such application by the one to which it is made.

We admit, that these rules are existing only by comity or consent. The best interests of the Order seem to require a line of action to be adopted on the subject. It is not possible to establish by Masonic authority, obligatory legislation, to govern Lodges on this question.

Such legislation would fall harmless before a landmark. A Lodge is potent to do that which it was organized to do. To confer the benefits of Masonry is an inherent right of a Lodge. This is a landmark. A law which should forbid a Lodge to act in obedience to a power and right, created by a landmark, is void.

The rule, therefore, must obtain its controlling force only from general consent.* This necessity for the rule is growing yearly more patent. Those Lodges which see this necessity, have seen it, will see it, by common consent adopt this rule. Thus the evils are obviated, which the rule is intended to avoid.—*Rep. G. L. Penn.*

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*By this " general consent" a practice has obtained in this country, equivalent to positive law, and no Grand Lodge would now be countenanced that should authorize, or permit, the initiation in its Lodges of persons from foreign jurisdictions.—*Ed.*

Obituary.

Brother KIMBALL PORTER.

At a stated meeting of Ebenezer Lodge, No 33, of F. and A. Masons, held at their hall in Wooster, Ohio July 1st, A. L. 5863, the following proceedings were had:

The committee on resolutions, appointed at the special meeting, held yesterday morning, to make arrangements for the funeral of Bro. Kimball Porter, of Iowa City, made the following report, which was agreed to, and the resolutions thereto appended, unanimously adopted:

To the W. M., Wardens and Brethren of Ebenezer Lodge, No. 33.

Our beloved and lamented Brother Kimball Porter was borne in Lee, Massachusetts, on the 4th day of July, A. D. 1803, and died at Iowa City, Iowa, on the 27th day of June, A. D. 1863, aged 59 years, 11 months and 23 days. Bro. Porter resided in our midst, from 1831, until October 1856, when he removed to Iowa City, where he resided at the time of his death. He was made a Mason in Clinton Lodge, No. 47, at Massillon Ohio, in August 1839; was for many years M. E. H. P. of Wooster Chapter, No. 27, of Royal Arch Masons: and during the years 1843, and 1844, E. Dep. Gr. H. P. of the M. E. Grand Chapter of Royal Arch Masons of this State.

After his removal to Iowa, he was elected R. W. Grand Treasurer of the M. W. Grand Lodge of F. and A. Masons of that State, which office he held for several years; in the year 1860, he was elected and installed M. E. G. H. P. of Royal Arch Masons in said State of Iowa; and, at the time of his death, was E. Commander of Palestine Commandery, No. 2, of Knights Templars at Iowa City. Many years before his removal to Iowa City, he united himself with the Disciple Church, and died, as he lived, a zealous and consistent member thereof. Bro. Porter was truly a Mason and an enlightened, virtuous and patriotic citizen; and in order to embody and give form and permanence to our sentiments we submit for adoption the following:

Resolved. That in the death of Bro. Kimball Porter, the Fraternity has lost a zealous, faithful and accomplished member; the community, a most worthy citizen, and the Church a devoted christian.

Resolved, That so long as memory shall remain, we will cherish in our hearts the recollection of his many virtues, and endeavor to imitate his example.

Resolved, That we condole with the people of Iowa City for the loss, which they with us, have sustained;—That to the Brethren of the Lodge of which he was a member we say: " This line is laid also upon us—This scythe has cloven us;"—but under the All Seeing Eye, we shall sprout again—The broken column shall become a perfect pillar—The Acacia shall again put forth its green—God's Wisdom shall be our strength, in a Lodge of Beauty eternal in the Heavens.

Resolved, That to the family of our lamented Brother we say; We indeed sorrow with you, for the husband, the father, the Brother;—and can only point you to Him who saith: " I am the resurrection and the life. If a man believe in me, though he be dead, yet shall he live."

Resolved, That the Secretary furnish the family of our deceased Brother with a copy of the foregoing report and resolution; and that the papers of this town, the Freemasons' Magazine, and the Masonic Review be requested to publish them.

Respectfully submitted.

Martin Walker,
Eugene Pardee,
James K. M'Bride, } *Committee.*

MASONIC CHIT CHAT.

Pythagorian Lodge, at Marion, in the county of Plymouth, was constituted, and its officers were installed, "according to ancient usage," on the 14th ultimo. The ceremonies were performed by the M. W. Grand Master, assisted by the competent number of Grand Officers, in a very able and satisfactory manner. At the installation of the officers the doors of the Lodge-room were thrown open to the admission of the ladies of the village, and a large number availed themselves of the privilege, and for the first time witnessed a Masonic ceremony. They seemed to be well pleased with what they saw and heard, as the Brethren were by their presence. The Hall has been neatly and safely fitted up, and the members of the Lodge are confident in their ability to sustain it. We wish them all the success and happiness in their new undertaking which they can reasonably hope for and expect to realize.

Supreme Council. We give in a preceding page an important Balustre from the Supreme Council of the Southern Jurisdiction, to which we invite the attention of those of our readers who may feel any interest in the subject to which it refers. The attempt to revive a long-since exploded New York spurious organization, and to aid it in setting up its authority in Massachusetts, which has everbeen free from the contamination of spurious Masonry and Masonic schisms, cannot fail to receive the hearty condemnation of every true Mason in the Commonwealth.

Plenty. The ear of corn is the Masonic symbol of Plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountfaucon, ears of corn always accompanied the image of the goddess Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shibboleth*, signifies an ear of corn.

☞A Royal Arch Mason, who has never been Master of a chartered Lodge, cannot lawfully install the Master of a Lodge. The Blue Lodge cannot distinguish him from any other Master Mason.

Officers of the Grand Lodge of California for 1863-4. W. C. Belcher, of Marysville, G. Master; G. B. Claiborne, D. G. M.; Louis Cohn, S. G. W.; W. A. Davis, J. G. W.; James Laidley, G. Treas.; Alex. G. Abell, of San Francisco, G. Sec.; Rev. Wm. H. Hill, G. Chap.; Rev. T. Starr King, G. Orator; L. C. Owens, As. G. Sec.; James F. Weber, G. Marshal; J. E. Whicher, G. St. Bearer; J. Burkhalter, G. Sw. B.; Geo. C. Yount, G. Bible Bearer; Isaac S. Titus, S. G. Dea.; Gilbert Lamphier, J. G. D.; John G. Huff and Isaac S. Locke, G. Stewards; Wm. Horton, G. Organist; Alijah McCall, G. Pursuivant; Joel Noah, G. Tyler. In 1864 the meeting will be in October instead of May.

Zerubbabel. The grandson, thongh called by Ezra the son of Salathiel, who was the son of Jeconiah, king of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord, and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as the Knights of the Red Cross, Knight of the East, and Prince of Jerusalem.

Gody's Lady's Book for August comes to us beautifully arrayed. "Hallowed be thy name," is a find steel engraving by Illman Brothers. The fashion plate of six figures, is colored and beautiful. Then follow eight or ten pages of music, dress patterns, head dresses, &c., from the establishments of Stewart and Brodie, New York. In the literary contents of the number, "Husks," by Marion Harland, is concluded, and there are excellent contributions from numerous other writers. It is altogether a rich and valuable number.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XXII. SEPTEMBER 1, 1863. No. 11.

PRACTICAL TEACHINGS OF MASONRY.

We take up from a different point of view a subject, on which we have often written before, but which can never be discussed too fully or frequently,—namely, the Practical Teachings of Masonry, as influencing the conduct of its members; and we shall be able to show, not from the evidence of antique research and history, but from the *living facts* of the age and country in which we are now "living and moving," that those teachings, are of a very high, generous, and charitable order.

Our remarks will follow the course of ideas suggested by certain documents that have lately come into our possession, and by certain events which have occurred in the course of this unhappy war; some of the latter having been previously noticed in our "News" columns, after the evidence of their authenticity had been carefully examined.

The documents referred to more particularly are the "Abstract Report of the Grand Lodge of Pennsylvania" for the past year; and a letter, which accompanied a Charter and some Jewels forwarded to us, for preservation and eventual restoration, by a Brother in the army at Newburn, N. C.

It will readily be seen that each and all of these documents and facts tend in the fullest degree to corroborate and confirm the lesson we would inculcate, and have often before inculcated, in regard to the Practical Teachings of Masonry.

The Report of the Grand Lodge of Pennsylvania is much too lengthy a document, and discusses far too many important topics, for us to give it the full notice it deserves, but, while we shall notice more especially such points as afford valuable teachings to us, and bear upon the subject which we have now under consideration, we must also observe of it generally, that it is altogether a document well worthy of the dignity and eminence of the high Body from which it emanates—and this we say advisedly, while we observe in it some opinions maintained, or rather incidentally inferred, from which we should probably be inclined to dissent; as, for instance, those at page 39, which would seem rather to imply an incompatibility between Masonry and the Army; or perhaps we may more fairly put it, would seem to disapprove of the institution of Lodges in the Army. *We* believe these Lodges to have been productive of highly beneficial results, and from information received from various trustworthy quarters, that their benefits will rapidly become greater and more apparent.

We proceed to quote some passages from the Report of the Committee of Correspondence, to which we direct special attention. At page 35 occurs the following:—" At every cost and great sacrifices each Mason should stand by the landmarks, and live up to the teachings and traditions he has learned. He should be inspired by that moral courage which is willing to dare and do the whole duty, which they all demand. He should never forget that his is neither the right nor the power to alter the faith as he has received it, and which he is solemnly bound to hand down to the youngest workman in the Temple."

Here also are teachings which coincide very fully with our own on many a past occasion:

" Seek not to attract by either dramatic effect, theatrical display or over excited curiosity, those who mistake forms for substance. There are many who are satisfied with a little learning. Masonry is not complete in types or figures. Its first lessons may be by symbols. But if the student of its mysteries is imbued with an earnest desire to acquire a mastery over the last and best of its teachings, he will find as he advances to their study, that he is met by the sternest principles which revealed Truth ever proclaimed from Horeb, or Sinai or Calvary."

" Freemasonry is neither an amusement, recreation, or pastime. It is a serious, solemn institution for man's instruction, benefit, happiness, and improvement. It is intended to elevate him, to teach him high virtues, and to oversee their exemplification in his conduct. It is proposed to purify his moral life, invigorate his noblest impulses, sustain his efforts for securing the truest and best motives for individual action. It is believed that its teachings and its practices are regenerating in their influence upon the moral inertia, which the outside-world induces by its devotion to self-interest and individual and communital aggrandizement. It soothes the bitterness of prejudice. It gives the sting of remorse to passion. It ameliorates the miseries of man. It subordinates self to brotherhood. It ordains heroism and self-sacrifice in aid of suffering and needs and perils. *It practises and teaches Charity, in its broadest adaptation as a virtue, and in its narrowest application to necessities.* (The italics are ours.) It holds out hope to the desponding, as a light to retrace their wandering steps, mistaken in the gloom of their adversity. It points to that living Faith, which it bids the Brethren live by, as a guide and a support. That Faith which it assures them, from the last uttered joy of the departed Brother, will enable its possessor to reach that Temple where the Great Architect accepts the soul justified and made perfect by its efficacy."

These passages speak for themselves, and more than justify our citing them.

And now we may to a certain extent turn theory to pactice, and plunge at once *in medias res*, by giving a copy of the letter referred to in the commencement of our remarks.

HEAD QUARTERS, 17th MASS. VOLUNTEERS,
Newbern, N. C., Dec. 2, 1862.

BRO. MOORE—While on the recent expedition under Gen. Foster, we passed through the village of Hamilton, N. C. Our regiment being in the rear, it was sometime after the arrival of the head of the column before *we* reached the place. When we did arrive, I found that the building occupied by the Masonic Fraternity had been broken open by some New York soldiers, and much of the regalia and all of the Jewels carried off. With the assistance of some Brethren I succeeded in getting a guard placed over what was left, while the troops were in the town.

In looking over the articles that were left, I found the Charter of the Lodge, which being in quite a fine frame, I feared might perhaps be taken possession of by some one who might make an improper use of it: and there being no one in the town with whom it could be left, by the advice of some of our Fraternity, I took possession of it, and herewith enclose it to you. You will please make such disposition of it as you may deem proper under the circumstances.

I could find no traces of the Jewels, but should I succeed in getting possession of them hereafter, I will send them to you to be deposited with our Grand Lodge, until such time as they can be returned.

Our hearts have recently been made glad by the arrival of quite a number of our Massachusetts Brethren in the new regiments from home. We are happy to see them, for we *know they will be good soldiers*. In our regiment we have been waiting for the return of our Dispensation. It has now arrived, and we hope to have another meeting in a few days.

Fraternally yours, W. H. H. HINDS,
Asst. Surgeon 17th Mass. Vol., S. Warden " United Brethren" Army Lodge, No. 3.
To C. W. MOORE, *G. Sec. Grand Lodge of Mass.*

Of the tone of this letter, and of Bro. Hinds' conduct in the whole matter, we cannot speak, nor our Brethren feel, too warmly.

They will both be thoroughly appreciated by all Masons. But the light in which we chiefly desire to regard them at present is that of an illustration of the efficacy of the Practical Teachings of Masonry. We shall have presently to adduce one of a still more touching character. But first we would say of the Charter thus placed in our care—and which of course, with the jewels afterwards received from Major Andrew Elwell, 23d regt., we simply hold as a sacred, brotherly trust—that it bears the date of 1850, given at Raleigh, the 5th day of December, and signed by Alonzo T. Jerkins, as Grand Master—and is in favor of the "Connoho" Lodge, at Hamilton, N. C.

The Jewels sent consist of those worn by the Master, Senior and Junior Wardens, Treasurer, Secretary and Tyler, together with a "24 inch guage," all of silver: Also the seal of the Lodge. In another package is a jewel belonging to a Chapter and a silver Triangle, worn by the Chaplain of the St. John's Lodge. With the last of these is a very pleasing miniature set in gold, of a gentleman whose age would seem to be verging on middle life, and whom, looking to the mouth, forehead and eyes, we should judge to possess considerable determination, intellectuality and genial humor. The back of the minature is inlaid with the hair of a female. We hope he will survive these troubles to receive back his portrait and jewels, and to be reunited to his Brethren of the North, and to the Flag of his Fathers.

The Practical Teachings of Masonry, especially in reference to showing mercy and kindness to a Brother in suffering and affliction, receive very ample and strong testimony from numerous events that have transpired in this most calamitous war.

Out of all the many well attested instances that have come to our knowledge, of the benign influence of Masonry, as exhibited amid the inevitable hardships and horrors of the present war, we select almost at random, the following. They have been briefly noticed by us on other occasions.

At the battle of Fredericksburg, Captain T. B. Swearengen, General Mead's Adjudant General, was wounded through the lungs, badly bruised, and was found *senseless on the field*, by a North Carolina Confederate officer, who, believing him to be a Mason, by a jewel on his person, had him carried to a house used as headquarters, called a surgeon to dress his wound, which was thought fatal; yet by the kind care and watching of the craft, he was soon able to proceed to Richmond. His blankets were returned by half-naked, blanketless soldiers, and nothing taken from him.

Here is another:—

Capt. Marchand, of Philadelphia, wounded at Fredericksburg, before dying, said to an attendant: "I do not want to go home to die." The attendant responded: "I should wish to be with my friends. Don't you, Captain?" The response was: "Yes; but if paroled and sent home, when death is morally certain, the enemy will get a well man in my place, and my government and country will lose one, in any event. So I will stay here." *Captain Swearengen*, at his own expense, spent twentyfive dollars for head-board, &c., for his brave Masonic Brother. In the Libby burial ground, at Richmond, set apart for the burial of deceased federal soldiers, the stranger will read the touching memorial of this brave Mason.

Here again is a very touching incident that occurred after the battle of Antietam.

The day after the battle of Antietam, the 5th New Hampshire formed the picket line along the edge of the cornfield where Richardson's Division fought. The reserve was in one edge of the corn, and the pickets about middle way of the field concealed in the corn, as the sharpshooters of the enemy fired on all who undertook to walk around on the battle field at that locality. Early in the morning one of the wounded rebels, who laid just outside the pickets, called one of the New Hampshire men and handed him a little slip of paper, on which he had, evidently with great difficulty, succeeded in making some mystic signs in a circle, with a bit of stick wet in blood. The soldier was begged to hand the paper to some Freemason as soon as possible, and he took it to Col. E. E. Cross of his regiment. The Colonel was a Master Mason, but could not read the mystic token, it belonging to a higher degree. He therefore sent for Capt. J. B. Perry of the 5th, who was a member of the 32d degree of Freemasonry, and showed him the letter. Capt. Perry at once said there was a Brother Mason in great peril, and must be rescued. Col. Cross instantly sent for several Brother Masons in the regiment, told the story, and in a few moments four "Brothers of the mystic tye" were crawling stealthily through the corn to find the Brother in distress. He was found, placed on a blanket, and at great risk, drawn out of range of the rebel rifles, and then carried to the 5th New Hampshire hospital. He proved to be First Lieutenant Edon of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lieut. Edon informed his Brethren of another wounded Mason, who, when brought out, proved to be a Lieutenant Colonel of a Georgia regiment. These two wounded rebel officers received the same attention as the wounded officers of the 5th, and a warm friendship was established between men who a few hours before were in mortal combat. This is one of the thousand instances in which the Masonic bond has proved a blessing to mankind.

The following extract from the Annual Address of the Grand Master of the Grand Lodge of New York, delivered in June last, both aptly illustrates the same course of conduct and the influence of the Teachings of Masonry, and inculcates a wise and valuable lesson.

"It is with feelings of the greatest pleasure that I state the fact, that I have heard of many very gratifying instances of the exercise, on the field of battle, of the noblest traits of the human character, stimulated by the tenets and teachings of Masonry. It may be true that at the first breaking out of the present disastrous civil troubles, the solemn and binding behests of the Craft were forgotten for a time. Gradually a more healthful feeling asserted itself, and I believe that at the present time, if mail communications were open with the hostile States of the Confederacy, that we should still continue in the interchange of fraternal sentiments with the Grand Lodges and Masons of all the States which are now opposed to the general government. It is of inestimable benefit to both parties in the present civil war, that our Masonic relations should still continue in the same healthful condition as at present. I may go still further, and say that every honorable means should be used which would have a tendency to strengthen the fraternal bond between the Masons of the North and those of the South. Those that are well, need no physician. In times of profound peace we can sever our relations with any given jurisdiction without any very serious effects resulting from it; *but in time of war, when the soldier of to-day may be the prisoner to-morrow, it is peculiarly necessary that there should be no interruption of Masonic harmony.*

The concluding words of this extract, which we have *italicized*, contain a most important lesson, upon which we have often insisted in the pages of this Magazine. And all the striking and affecting incidents which we have recorded above, go to prove most convincingly that this performance of Masonic Duty and this exhibition of Masonic Charity are entirely compatible with the stern and steady discharge of the duty of the soldier in the hour of battle.

By a plain review of *facts* then, we find that the influence of the "Practical Teachings of Masonry" in this our own day, and in this terrible war, which has rudely torn asunder so many bonds of affection, and spread "dismay and desolation o'er the land," have been and is of the most benign and blessed character.

We have great reason to rejoice—every American citizen has great reason to rejoice—that such a powerful instrumentality for alleviating the evils and horrors of Civil war, should have been brought to bear; an influence, we may observe, that the great growth and increase of Masonry for several years past render all the more efficacious and important. And we conclude with an earnest prayer to the Great Architect of all things and Arbiter of the fates of men and nations, that the time is now rapidly drawing nigh when the same Masonic Influence may be brought to bear in a more general and united form, for the reconciliation of all enmities and restoration of full brotherly love between the now contending Brethren of the North and South; so that, when the Union Flag once more waves over a United America, each citizen of the happy land may, as he looks up to that flag, remember with a greatful heart how deep a debt he and his children and his children's children owe to the *Practical Teachings of Masonry.*

STATEMENT OF FACTS

RESPECTING THE SUPREME COUNCIL OF SOV. G. INSPECTORS GEN. 33°, NORTHERN JURISDICTION, U. S. A.,

WITH A

REVIEW OF EDWARD A. RAYMOND'S ADDRESS.

By Rev. Albert Case, Asst. G. Sec. Gen. H. E.[*]

Early in November I obtained a pamphlet entitled "Minutes of Proceedings of the Supreme Council, * * * Northern Jurisdiction," etc., in which I find an address prepared for Edward A. Raymond, and purporting to have been read by him in a Sovereign Grand Consistory on the 22d of May, 1861, at which time he represents himself as Grand Commander of a Supreme Council, and this too, some days after he had been deposed from that office, and a distinguished Inspector General of Ohio elected in his stead.

On perusing the pamphlet, I learned it was a record of the proceedings of a body Mr. Raymond had for months been organizing; and that now, having formally seceded from the legitimate Council, which had deposed him, he throws off the mask and declares the *spurious* body he had formed, *the Supreme Council.*

The address breathes a spirit of virulent hostility to the Council and Brethren he had left, denouncing and nullifying the former, and disfranchising the latter,—page after page declaring things hitherto unknown, perverting matters of history and record, to blind, deceive and mislead the brotherhood. Had Mr. Raymond confined his remarks to the history of the spurious body over which he presides, I should not have occasion to interfere with them; but as, for the most part, they were aimed at the Supreme Council over which he formerly presided, its record and its members; and as, during many of the years referred to by him, I recorded the proceedings of the Supreme Council, prepared them for the press, and superintended the publication thereof, under his direction and that of Grand Secretary General Chas. W. Moore, I believe a plain statement of facts in the case is called for, in vindication of the Supreme Council, its members and the record, so shamefully traduced in the address.

In fact, duty to the fraternity, especially of the A. and A. Rite, the Supreme Council and the Sovereign Grand Inspectors General, demands that many assertions in that address, which have no coloring of truth, should be exposed and denounced as erroneous,—put forth to deceive the members of the various bodies under the Supreme Council, and seduce them from the allegiance they owe to that body.

I commence with a narration of facts relative to Mr. Raymond and the legitimate Council over which he formerly presided; and as I proceed, shall take up the main points in error in his address, and examine them in the light of *the record*, and of other evidence that cannot be disproved, leaving the reader to judge who the "rebellious spirits" are "who seem determined to divide and destroy what they are neither able nor worthy to control."

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[*] This statement of facts was originally published in pamphlet form by the author in Dec., 1861; but Mr. Raymond and his injudicious advisers having recently caused the greater part of the document it so ably and unanswerably reviews, to be republished in one of the *secular* papers of the city, we comply with the request to give it a place in our pages.

It is notorious throughout the Northern Jurisdiction that there has been for years a want, on the part of subordinate bodies, of constitutions or rules and regulations by which they should be governed, and that this want ought to be supplied by the Supreme Council; but it has been impossible to obtain from the then Grand Commander, E. A. Raymond, permission to furnish them with any more than a few resolves, orders, &c., which were passed at different sessions of the Supreme Council.

At the annual session in May, 1860, the representatives of the subordinate bodies in the Sovereign Grand Consistory appeared determined that something should be done for the good of the Order in general, and of the bodies they represented in particular, and the following was passed by the Consistory, which led to the appointment, in Council, of a committee, consisting of Messrs. Raymond, Moore and Van Rensselaer, to prepare rules and regulations for the government of the subordinate bodies:

"Ill. Br. Carson presented the following, which was adopted :—

> *Resolved,* That this Gr. Consistory request the Sup. Council to publish the Constitutions for the government of the Ancient and Accepted Rite in the Northern Jurisdiction; also, the Statutes, By-Laws, Rules and Regulations for the government and regulation of Consistories, Chapters, Councils, Lodges, &c., and to make such alterations and amendments to the Grand Constitutions of 1762, and the revised Constitutions of 1786, as will make said Constitutions applicable to the present wants of the Rite."

This committee was not called together by the chairman, Mr. Raymond, nor was any report made by him at the extra session in August, the same year, nor would he allow Mr. Van Rensselaer to report a code of rules and regulations he had prepared for the committee. But the demand of the representatives of subordinate bodies became so urgent as to induce Mr. Van Rensselaer, at the August session, to present the following, which, on motion of Mr. Starkweather, was adopted:

> "*Resolved,* That a committee of three be now *elected* whose duty it shall be to report to this Supreme Council, Rules, Decrees and Regulations, for the government and more perfect organization thereof, and for the several bodies of the Rite under this Jurisdiction."

Remarks were made by Mr. Raymond and others, relative to the right of Council to elect its Committees; after which the Council, having decided that it possessed the right, Messrs. Van Rensselaer, Christie and Starkweather were elected, and hopes were entertained that the subordinate bodies would receive that attention and direction they had hitherto sought in vain, and the want of which had paralyzed their efforts, and impeded their prosperity.

The Committee thus elected determined to report at that Session, that the Rules, etc., might be adopted, and the chief want of the subordinates supplied. But, as will be seen in the sequel, Mr. Raymond was equally determined to prevent its making a report. He claiming that *he*, alone, could make Rules, etc., as *no one but himself* could be allowed to see the secret Constitutions which had been entrusted to his care; and he thought to succeed in his tyrannical opposition to the general demand, by *abruptly closing the Council.*

The address informs us that several meetings of the S. C. had been held since the last Annual Meeting, all of which had been duly notified, and that one Peter Lawson and others had been admitted to the 33rd degree, at a meeting of the S. C., duly notified and constitutionally convened, when no notice was extended to several members of *the* Supreme Council, and it is impossible to avoid the conviction that Raymond was then making Ins. Gen., and forming another Council, even *before* his deposition as Gr. Comr. of the legitimate Council, and while he professed to belong to the latter. And this conviction is fully confirmed, when, within a week after he is deposed, he throws off the mask, and comes out at the head of an unconstitutional body, formed by only two Ins. Gen. viz., Messrs. Raymond and Robinson.

In his address, Mr. Raymond acknowledges that he is unable to lay before his body any specific information relative to foreign Councils, but curiously enough excuses himself, and throws the blame on the Gr. Sec. Gen., saying the latter "has not seen fit to submit for my inspection any of the correspondence with foreign Bodies for the last two years." "I need not say to you," he continues, "that such a course on his part, has led to great embarrassment on mine. By withholding from me, for the last two years, all official documents addressed to the Sup. Council, or to him, as Secretary, and intended for my action, or that of the Council, has involved me in a seeming neglect of duty, and has been a fruitful source of complaint from other Masonic Bodies, whose communications, however important, remain unanswered.

"This state of things has, naturally enough, led to the charge of neglect of my office, and indifference to the general interests of the Institution, at whose head I had been placed."

The answer to all this is simple and effectual. Since the Annual Meeting, in 1859, no "official documents addressed to the Council, or to the Gr. Sec. Gen., intended for the Grand Commander's action," were received from foreign or other bodies, up to the extra meeting in August, 1860, and the Secretary had none to withhold from the Com. At the Annual Meetings previous to that of 1859, (which last Mr. Raymond did not attend,) the Gr. Sec. General had prepared the addresses that were delivered by G. Com. Raymond, and as the latter was absent in 1859, and Lieut. G. Com., the late Ex-Gov. Dunlap, presided, the G. Sec. Gen. did not prepore an address for the chair. He did prepare one for G. Com. Raymond, as was customary for him to do, for the Annual Meeting of 1860, but the G. Com. did not appear in Council till so late in the Session, that the address was not read.

It will therefore readily be seen, that the "state of things, which led to the charge of neglect of the duties of his office, and indifference to the general interests," etc., was not produced by any neglect, or withholding, on the part of the G. Sec. Gen. The correspondence of Council, which reached the G. Sec. Gen. was always in the office, and until within about two years the G. Com. was in the habit of listening to the reading of so much of it as he chose to, or could be prevailed upon to hear.

RECORDS.

Relative to these, Mr. Raymond says—"We have had no book of records since the Council has been located in this city. It has been the practice of the Secretary, from memoranda, to print some time during the year, and commonly towards the close, an account of the proceedings, in pamphlet form. I was not aware of this neglect until within the last two years, when I gave great offence by some remarks made relative to this subject."

The truth is, the proceedings had been printed annually, and it was usual to dispense with reading the minutes of the last meeting, because the pamphlet containing them was before the members. This pamphlet gave a full and accurate transcript of the doings of the Council, and its truthfulness had never been questioned by the G. Com., who invariably had the original manuscript prepared for press the submitted for his examination. The original minutes, however, were preserved, and as soon as the book of records was received from New York their transfer to its pages was commenced, and has been so carefully continued, *that there is no break in the written record up to this time.*

The remarks about "printing from memoranda, commonly towards the close of the year," come with an ill grace from a man who caused the delay at different times. I have written out the proceedings for the printer, and submitted the manuscript to Com. Raymond, and waited for a month or more for its return, and then after correcting the proof sheets, have placed them in his hands, and under pretence of examining them he has detained them for months, and on one occasion in particular, after importuning him for "*one* form" for a long time, he concluded he had lost it. In fact, he was so lax in the examination, that we have been for more than once obliged to print without exhibiting the proof to him, in order to get the pamphlet out before "the close of the year."

PUBLICATION OF THE PROCEEDINGS OF THE REGULAR AND EXTRA SESSIONS IN 1860.

Mr. Raymond acknowledges the publication of the Proceedings of the Annual Meeting in May, and says they, with the proceedings of August, were "clandestinely circulated in distant parts of our jurisdiction, for weeks and months before they were allowed to see the light in this part. About the middle of December, having learned that a pamphlet had been published purporting to be the Proceedings of the Supreme Council, and while Brethren in Ohio and other remote States were liberally supplied with copies, the presiding officer knew nothing of such a document; so successful had been the effort of the Sec. General to conceal this fact from his knowledge."

All he has said on this subject can be best answered by a narration of the facts.

At the close of the extra session, the presiding officer Mr. Van Rensselaer, directed that the proceedings should be published and circulated within three weeks if possible. In the hope that the work might be done thus early, an arrangement was made with a house that had the materials and workmen to do it at once, but when the proceedings were set up, I wrote P. Lt. G. Com. Van Rensselaer, proposing to have the Constitutions, &c., put in a separate pamphlet. This he thought not best, and the work went on. When a proof was ready, I obtained a sufficient number of sheets to send to each of the Inspectors General for their examination, and some of them, in turn, referred the same to the bodies to which they belonged for their approval.

The delay to print was occasioned by a desire to hear from the Ins. Gen. who were interested in having a correct record of proceedings, rules, etc. Some time elapsed before we heard from some of them, as will be seen by the dates of letters, contained in the appendix, viz:—

That of Hon. W. B. Hubbard, dated Oct. 23; Hon. A. Bull, Oct. 23; E. T. Carson, Oct. 22; Wm. P. Preble, containing Preamble and Resolutions of Dunlap Chapter, R. C., Dec. 3; Peter Thatcher, Jr., and others, Jan. 23, 1861; Cambridge Council, Jan. 28; also from Francois Turner, Jan. 9, and the venerable P. G Com. J. J. J. Gourgas, of Dec. 31, 1861.

The pamphlet was not circulated, until the aforesaid letters were printed, as will be seen on examination of its pages; and yet Raymond says it was circulated at the West for several months before he saw it in December. He may have seen a proof sheet of proceedings and constitutions, which had been sent for examination, but the proceedings were not circulated liberally nor otherwise, except the sheets sent for that purpose, until after the letters were printed, and some of them bear date in January, 1861. The pamphlet itself exposes the base falsehood of the address respecting the "persons engaged in publishing it, the Grand Secretary General, and their motives," so effectually that more need not be added.

There was no secrecy in the matter; it was not circulated at the West for months before it was circulated in Massachusetts; its publication was not denied after it was printed and covered and ready; and when he read that address to the spurious Council he knew he was giving utterance to that which would not bear the light of investigation, or if he did not, it was owing only to his inability to comprehend, from the dates of its letters, when the pamphlet was issued.

There are statements in the address, in regard to "the pamphlet," "the men," and the "Council constitutionally closed," "the foul conspiracy to overthrow the institution they professed to love," "rebellious doings," "flaming falsehood," etc., that so well accord in their nature and spirit with Mr. Raymond's assumptions and rulings, that I am inclined to think he dictated them, and found a ready tool in some ambitious scribe, who framed them into the address; but they are not worth controverting, and I leave them and proceed to what the address terms the formation, in May, of

"THE PLOT."

"At the annual meeting in May of last year (1860,) the plot was formed. Then and there rank rebellion raised its baneful head, for the first time, in our Supreme Council. In the doings of that session there were strong indications of insubordination,"—says the address.

The Council met on Tuesday; the Grand Commander appeared, for the first time, on Thursday, when the minutes of the proceedings of both previous days were read, and the Grand Commander made no objection to them on account of any "rank rebellion," or "indications of insubordination."

Let this be remembered, and let us ascertain where the "rebellion" and "indications of insubordination" were to be seen. The first business on Thursday was the hearing of Deputy Van Rensselaer's annual reports; next, communications from the Consistory were read; regulations for the organization of a Sovereign Grand Consistory were presented and adopted; a resolution concerning the Ritual of the Degrees of the A. and A. Rite, arranged by Messrs. Gourgas, Yates and Van Rensselaer, was adopted; a motion from Mr. Robinson was passed; and on Friday morning the record of these proceedings was confirmed. On Friday, Mr. Case, from the Committee, reported a preamble and resolutions on the decease of Brothers Dunlap and Yates, which were unanimously adopted; Mr. Carson was elected to receive the 33d degree; a vote was passed appointing Mr. McClenachan Deputy for New York; a committee was appointed, consisting of Messrs. Raymond, Moore and Van Rensselaer, to prepare rules and regulations for the government of subordinate bodies; and the Council closed to meet on Monday at ten o'clock.

Was there anything in these proceedings like "indications of insubordination?" Did "rank rebellion raise its head" here? So says Mr. Raymond; and still the proceedings up to Friday were read in his presence and confirmed. Perhaps he discovers it now in the fact that he appointed Mr. Van Rensselaer on an important committee with himself, and has subsequently decreed that Mr. Van Rensselaer was not a member of the Council!

Monday morning the Council assembled at ten o'clock. The Grand Commander was not present, but Mr. Robinson, Grand Treasurer General, was, and, regretting the Commander's absence, he said it would be impossible for him to come into town again to attend during the week. Council was not opened. The officers and members agreed to meet again on Tuesday at ten, A. M. and they met accordingly; but the Grand Commander being absent, they again dispersed, to meet on Wednesday at ten, A. M. Mr. Van Rensselaer called upon Mr. Raymond on Monday night, and was told by him that he would attend on Tuesday; but not coming, Mr. Van Rensselaer called again on Tuesday night, to try to induce him to attend, that the rules and regulations might be acted upon and the unfinished business be performed. They met again on Wednesday, and the Grand Commander, Mr. Raymond, being still absent, Mr. Van Rensselaer called at his house and was informed that *he had gone into the country.* The officers and members then, after detention from Friday night to Wednesday, without transacting any business, in consequence of the *obstinacy* of Commander Raymond, dispersed, to meet at the next annual convocation. There was at the time much important business to be transacted, among which was the report and adoption of the constitutions, rules, regulations, etc., for the government of the various bodies. The committee, except, Mr. Raymond, were there, ready to report; the officers and members from Ohio, Illinois and elsewhere, were anxious to perform the duty, and Mr. Raymond had written Mr. Van Rensselaer to come on and do the work, with the assurance that he should be paid for so doing; and after detaining him four and a half days, during which nothing was done, he *failed to pay him as per agreement, and Mr. Van Rensselaer was left to borrow money to pay his expenses home!*

If there were "indications of insubordination," and if "rank rebellion raised its head" here, it could only have been in the abrupt secession of G. Com. Raymond from the duties and obligations that devolved upon him. And when, in the Address, he is made to say "the business of the Annual Session having been finished, the Council was closed on Friday, without further embarrassment," he knows, and Mr. Robinson and every member then present, who with Mr. Robinson, met on Monday, at 10 o'clock, to proceed with the business of the Session, know, that the assertion is false in every particular.

EXTRA MEETING.

Mr. Raymond says, "in August following, a Special Meeting was called to consider certain charges which had been preferred," and he claims the right to close the Council when those charges had been acted upon. But, mark you, he did not close the Council then, but allowed the business to proceed for a time, in accordance with the call for the Session, which was as follows:—

Boston, July 31, 1860.

Charles W. Moore, Esq.:

Dear Sir, and Ill. S. G. H. E.—You are hereby requested to notify the members of the Supreme Council, 33rd N. J. U. S., that a meeting of said Council will be held at their Grand East, Boston, Mass., on Wednesday, August 22nd, 1860, for the purpose of transacting such business as may regularly come before them. But more especially to consider and act upon certain charges that have been presented for their consideration.

Yours, &c.,

(Signed) Edward A. Raymond, S. G. C.

The minutes of the Proceedings of the Annual Session, held in May, were read, and nothing was said of any evidence of insubordination or rebellion.

A Resolve was read, to the effect, that Council did not recognize *Peter Lawson* as an Ins. General, and it is possible that Mr. Raymond first saw the "indications of insubordination" in this act; for the Supreme Council had not been informed by G. Com. Raymond that he had *illegally*, or otherwise, conferred the 33d degree upon Mr. Lawson. And it was known to several Insp. Generals that he had declared he would *not* do it, *and he could not constitutionally do so.*

After the "charges" had been considered and acted upon, Mr. Robinson presented a Resolution respecting the publication of books, which was adopted, and the Grand Commander laid before the Council a paper containing a protest and charges against the Chapter of Rose Croix, of New York, by the Lowell Chapter; also a like protest and charge against the Council Pr. of Jerusalem, of N. Y., by Raymond Council Pr. of Jerusalem, of Lowell; on Thursday, the 23d, the charges, protests, etc., were referred to a Committee.

One very desirable object in view was to get a Committee appointed which should report a code of Rules and Regulations to be acted upon at this meeting, and to this the G. Commander was evidently averse. But Mr. Starkweather presented the following:

Resolved, That a Committee of three be now elected, whose duty it shall be to report to this Sup. Council Rules, Decrees and Regulations for the government and more perfect organization thereof, and for the several Bodies of the Rite under its jurisdiction.

The G. Commander made some remarks in disapprobation, and a discussion was had as to the rights of the Council to elect its committees, after which the following Ins. Gen. were elected, viz. Messrs. Van Rensselaer, Christie, and Starkweather.

A motion was then made that the Committee on Rules, etc., appointed by the Chair, at the Annual Session, in May, be discharged, as it had not even been called together by its Chairman, Mr. Raymond.

G. Com. Raymond refused to put the question; whereupon Mr. Starkweather (who Mr. Raymond says was not a member) made a motion that the Council close, to be opened at 4 o'clock, P. M. This motion was seconded by Mr. Moore. The question was called for, and the G. Com. Raymond said—"the chair does not think it should be hurried,"—claims the power to close the Council *when he pleases*; and to open at what time *he pleases*.

When the vote to close was taken, there were six in favor to two against closing, and the Com. said he must see who voted that were not members. On the second trial one who had long since been affiliated, and had been made chairman by Mr. Raymond, of many important committees, and voted for several years, was admonished by the G. Commander that he was not a member, nor entitled to vote, and yet, allowing that he was not a member, there were still five for adjournment, to one against. Mr. Raymond then said—"*I shall close this Council to a different time from what has been proposed by the motion. I shall take the responsibility. I pronounce the Supreme Council closed till Friday morning*, at 10 *o'clock*."

He says that after the close of the Council, on Thursday, "K. H. Van Rensselaer, not a member, then openly and defiantly announced that there would be a meeting at 4 o'clock, P. M."

This remark was made after the Commander had closed, and left the chair, and it was to the effect that the Committee on Rules and Regulations might advise relative to their Report on that subject, and to consult on the anomalous condition, in which the extraordinary conduct of the Commander had placed them.

On Friday morning the Council was opened. Messrs. Raymond, Robinson, Moore, Case, Van Rensselaer, Christie, Dean and Starkweather were present. The minutes of the proceedings of Thursday were read, after which G. Com. Raymond very abruptly announced the Council was closed *sine die*.

In his address he says he "announced that the business for which the special meeting was called had been disposed of, and as there was unmistakable evidence of insubordination, and a rude and unwarrantable attempt to overthrow and disorganize the institution, I therefore declared the Council closed *sine die*."

It must be evident to every one that the assertion he says he made about the "business for which the session was called," is entirely false, for the call of G. Com. Raymond says, "for the purpose of transacting such business as may regularly come before it." There was a large amount of business regularly before it, demanding action; the good of subordinates required it, the members were there from Ohio, Illinois, District of Columbia, and elsewhere, anxious to do the business and further the interests of the Institution; and after due consultation, and obtaining counsel and advice of Past M. P., G. Com. J. J. J. Gourgas, the Ill. Dep. Van Rensselaer, by general request took the chair, and the Supreme Council continued to transact its regular business, there being six members, Sov. G. Ins. General present, viz, Messrs. Van Rensselaer, Moore, Christie, Starkweather, Young and Case.

Mr. Raymond says, "the first edition of the proceedings does not name any time for the meeting of the Council," when the Constitution, printed in that edition, explicitly says—"The Supreme Council shall meet annually, at the Grand East, in the city of Boston, on the *third* Wednesday of May, at ten o'clock, A. M." What if G. Com. Raymond did not call the meeting on the third Wednesday in May, 1861,—neither did he call the annual meeting in May, 1859; but the G. Sec. Gen., whose business it was, notified the members in the usual manner, not neglecting to mail the usual printed notice for the G. Commander, that *he*, "having due notice, might govern himself accordingly."

G. Com. Raymond never was in the habit of calling, or ordering the Annual Meetings, and has seldom spoken of it, unless it hath first been said to him that the notices had been printed and sent out.

The answer to much of Mr. Raymond's twaddle about the Meeting's being irregular, spurious, etc., and as to the object in anticipating the meeting he held a week later, is all happily answered, by reference to the Constitution, published in 1860, which, as we have seen, made it obligatory on the Sup. Council to meet at that time; and of this fact Mr. Raymond was not so ignorant as he claims to be, when he says "the first edition, not naming any time for the Annual Meeting."

Mr. Raymond evidently assumes that, as the head of the Council, *he* is supreme, and can make or unmake, and no one dare to ask why? He even asserted that, by his obligation, he could not allow any Inspr. General to read the "secret Constitutions," which he now says "we are all bound to support and maintain," and boasts that they invest him with *all* power; so that he might be expected to say on taking the chair, as his previous autocratic rulings indicate he thought, "behold a greater than 'Frederick' is here."

Mr. Raymond undertakes to argue against the Council on account of the alteration in its constitutions, increasing the number of members from 9 to 33—saying that "Frederick permitted that each Council should consist of no more than NINE members. He made this a permanent feature of the Order. With this striking pecluiarity incorporated into its Constitution, it has been transmitted to us, without any power to change its fundamental principle." While he contends that our act in altering the Constitution in this particular, is illegal, rebellious, etc., he is ready to fellowship our mother Council at the South, which, in common with all foreign Councils, had so altered its Constitution as to admit of 33 members, long before the action of our Council in the matter. In this address, in which he so utterly condemns our course, he says: "It affords me pleasure to say that I have had a personal correspondence with the M. P. S. G. Commander of our sister Supreme Council in the Southern Jurisdiction, U. States. Our relations to that body remain, as they have been for years, harmonious and satisfactory," and this, too, after the alteration of that Council's Constitution to admit 33 members had been brought to his notice. Mr. Raymond wanted that Council to sanction his nefarious and illegal course, hence he saw nothing unsatisfactory in *its* adopting 33 as the number of members, while he would make the act death to the Council which had *deposed* him from office. But if his argument is conclusive against the Northern Council, it is equally so against our mother Council at the South, and the foreign Councils, and it is difficult to imagine that he will exercise his "Frederick" to the destruction of all such Councils.

Before leaving this point, I will remark that *we* have also had a correspondence with the M. P. Sov. G. Commander of our sister Sup. Council, and that we are perfectly satisfied with the opinions entertained by him;* and *our* relations to that body are harmonious and satisfactory. *We* have no doubt but the course the Southern Council has adopted, or will adopt, in reference to ours, is one that will perpetuate the harmony that has heretofore existed between the two sisters Bodies.

His assertions on page 66, about "spurious body," "not legitimate successors of Frederick," "only one present, whom I recognize as a member of the Supreme Council," etc., are not worth a notice, and his saying that "*I closed the Council, because the regular business had been disposed of*," is a most flagrant falsehood, as any reader of the minutes must perceive. What members left, pray Mr. Raymond tell us?—when, as you say, "I left the chair, and the members, with a single exception, returned to their homes?" When he and Mr. Robinson retired "to their homes," no one went with them that had ever been recognized as a member, or ever claimed to be, and there remained Messrs. Moore, Van Rensselaer, Christie, Starkweather, Case, and Young, all of whom were members, and have been recognized as such for years.†

At the Annual Meeting in May, 1861, although Mr. Raymond had deserted the Council, there were fourteen Sov. G. Ins. Generals attached to it. Of these, Messrs. Raymond and Robinson are the only seceders.

Thus the Council stood at that meeting, viz, Messrs. Gourgas, Van Rensselaer, Moore, Case, Young, Carson, Starkweather, Christie, Bull, Turner, Young and Gilman. *Twelve* adherents to *two* seceders.

The two latter, viz., Messrs. Raymond and Robinson, have established what they term a Supreme Council, and in an unauthorized and illegal manner conferred the 33d degree upon Peter Lawson, Lucius R. Paige, George M. Randall, T. C. McClenachan, Wm. Field, A. P. Hughes, John A. Foster and Charles S. Westcott, to constitute them Sov. G. Ins. Gen.

Of the Subordinate Bodies under this jurisdiction, *thirtyseven* remain true in their loyalty to the lawful Council, viz:—

Portland, Maine—Consistory; Council P. J.; Chapter R. C.; Lodge of P.
Portsmouth, N. H.—Council; G. Lodge.
Lowell, Mass.—Consistory; Council; Chapter; Lodge.
Newport, R. I.—Consistory; Council; Chapter; Lodge.
Philadelphia, Pa.—Consistory; Conncil; Chapter; Lodge.
Pittsburg, Pa.—Consistory; Council; Chapter; Lodge.
Cincinnati, Ohio—Consistory; Chapter; Council; Lodge.
Cleveland, Ohio—Council; Chapter; Lodge.
Cambridge, Ohio—Council; Lodge.
Chicago, Ill.—Consistory; Council; Chapter; Lodge.
Detroit, Michigan—Council P. J.; G. Lodge, P.

The Consistory, two Chapters, Council and Lodge of Perfection, in New York city, having seceded and attached themselves to Raymond's Council, their charters have been revoked by the G. Commander.

Thus it stands—*thirtyseven* adhering Bodies, to *five* seceding.

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*That our readers may judge relative to the nature of this correspondence, we extract from the letters (giving their dates) received from the M. P. Sov. G. Commander of the Supreme Council at Charleston.

These extracts clearly indicate the opinion of the writer and his Council relative to the illegal and despotic conduct of Mr. Raymond, and of the necessity and propriety of the course pursued by the Northern Council in deposing him.

EXTRACTS.

From letter dated Jan. 28, 1861.

"It is sure that Ill. Br. Raymond had no power or right to adjourn or prorogue the Council against its will; and that if he undertook to do so, it could place an Inspector in the chair, and proceed with its labors."

From letter of March 22, 1861.

"I am *very* clear that Ill. Br. Raymond cannot maintain the position that there were but *four* active members. There were certainly *nine*."

From letter dated Feb. 7, 1861.

"Ill. Br. Raymond *knows*, by this time, that it is my opinion he has no such powers as he claims to exercise." * * * * "*There can be no such absolutism in Masonry at this day.*" * * * * "It was the display of the same spirit that compelled me to the course I took as to the Gen. Grand Chapter. *You must formally impeach Ill. Br Raymond, for usurpation and abuse of power*, try him and depose him." * * * * "*We shall certainly not recognize his 33ds, nor any new Council he may make.*"

†In addition to the six members named, viz., Messrs. Moore, Van Rensselaer, Christie, Starkweather, Case and Young, there were attached to the Council the following, viz., Messrs. Gourgas, Raymond, Bull, Turner, Hubbard, Carson, and Robinson. Of these, eight were present at the meeting in August. *Six* of the eight voted for the changes that were made; and I make sufficient extracts from the letters of *five* more, to show that they approved the changes and sanctioned the proceedings. Mr. Gilman is not known to have expressed an opinion in the premises, and *two*, Messrs. Raymond and Robinson, were opposed, making *eleven* in favor of the changes, and *two* only against them.

From Hon. and Ill. Wm. B. Hubbard's letter, of Oct. 22, 1860:—

"The undersigned does fully coincide in the judgment and recommendation of the Illus. Past. M. P. Grand Commander, J. J. J. Gourgas, and in consonance therewith, and in view of the extraordinary condition in which such Supreme Council and the vital business thereof was placed, do, as one of the Gr. Inspectors Gen. of 33d, as aforesaid, ratify and confirm the proceedings of my fellow Princes and Illus. Gr. Inspectors Gen. 33d, to wit, Ill. Bros. K. H. Van Rensselaer, Charles W. Moore, C. R. Starkweather, John Christie, Albert Case, and A. B. Young, in council assembled; and upon the official report thereof it appears to me that such, their acts and doings, were of imperious necessity for the preservation and perpetuation of the Order."

From Hon. and Ill. Archibald Bull, Nov. 23:—

"I hereby approve, ratify, and confirm the doings of the Inspectors General, namely, Illus. Brothers K. H. Van Rensselaer Charles R. Starkweather, John Christie, Charles W. Moore, A. B. Young, and Albert Case, had subsequently to, and in consequence of, the arbitrary and unauthorized course of the Most P. Sov. Grand Commander, Edward A. Raymond, in closing said Council against the expressed wishes of a majority of the members present and to the great prejudice of the interests of the Bodies under its jurisdiction, and in the midst of the exercise of its legitimate business."

From Ill. Br. Carson, Deputy for Ohio, Indiana and Michigan, Oct. 22d:—

"I hereby approve, confirm, and ratify, so far as I am individually and officially concerned, the doings of the Inspectors General, namely, Illustrious Bros. K. H. Van Rensselaer, Charles R. Starkwether, John Christie, Charles W. Moore, Albert Case, etc., had subsequently to, and in consequence of, the arbitrary and unauthorized conduct of the M P. Sov. G. Com., Edward A. Raymond, in closing said Council in the midst of its business, against the wishes of the majority of the members present, and to the great prejudice of the interests of the Bodies under its jurisdiction."

From P. M. P. G. Com. J. J. J. Gourgas, Dec. 31:—

"I approve of your ejecting and deposing your Grand Commander, after his having repeatedly treated you all in so unconstitutional, unamiable, and unbrotherly a manner, for which treatment no excuse can be given. Chance having vested in him a little power, he took upon himself to act the part of a petty tyrant, thereby exhibiting his ignorance and natural propensity."

From Ill. F. Turner, New Haven, Jan. 9, 1861:—

"The proceedings which took place in August have my full approbation."

Raymond acknowledges the receipt of a note summoning him to appear before the meeting in May last, for trial; "but for what specific offence it would be difficult to determine."

In order to remove this difficulty, and enable the reader to determine the offence, I append the charges, and Resolution, a copy of which were left at Mr. Raymond's house.

In Supreme Council, 1861.

Sov. Ins. General Starkweather presented the following :—

The undersigned hereby present the following charges against Edward A. Raymond, Sov. Grand Commander of this Supreme Council of the Northern Masonic Jurisdiction :—

1st. That he has persistently neglected and refused to discharge and perform his constitutional duties and requirements, as the chief officer of this Supreme body.

2d. That he has, in irregular and unlawful manner, assumed to create Sov. G. Ins. Gen. 33d degree to the great scandal of the Order, and in derogation of the interests and rightful authority of this Sup. Council : and, with the aid of the persons so unlawfully elevated to the high grade of Ins. Gen., to exercise powers and authority which alone reside in this body as the head of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States.

3d. That he has assumed powers wholly inadmissible, and exercised authority inconsistent with the just rights which are guaranted by the Constitutions equally to every member of this Supreme Council.

C. R. STARKWEATHER.
ALBERT CASE.

After the hearing of the charges, it was, on motion,

Resolved, That a copy of the above charges be served on Bro. E. A. Raymond, and that he be summoned to attend a meeting of this Sup. Coucil on Monday, the 20th of May inst., at 11 o'clock, A. M., to answer thereto.

In Supreme Council, May 20, 1861.

Ill. Bro. Case, Assist. G. Sec. General, reported that he had summoned Brother Raymond by leaving a copy of the charges preferred against him, and a copy of the resolution, duly certified, at the house of said Bro. Raymond, immediately after the Council was called off on Saturday evening.

The report was accepted, and Ill. Bro. Starkweather, Grand Minister of State, said it became his duty, although Brother Raymond did not appear, to present, and he did then present, the following preamble and resolution :—

Whereas, The M. P. Sov. Grand Commander of this Sup. Council, Edward A. Raymond, has persistently neglected and refused to discharge and perform his constitutional duties and requirements as the chief officer of this Supreme body ; and

Whereas, He has, in an irregular and unlawful manner, assumed to create Sov. Grand Insp. Gen. of the 33d degree to the great scandal of the Order and in derogation of the interests and rightful authority of this Supreme Council ; and, with the aid of the persons so unlawfully elevated to this high grade of Inspectors General, to exercise powers and authority which alone reside in this body, as the head of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States ; and

Whereas, He has, in other respects and in various ways, neglected to perform his constitutional duties, and usurped powers which, according to the Constitutions of 1786, are vested, not in any one man, but in the Council ; and

Whereas, He has been tried upon these several charges by the Inspectors General in Council assembled, and found guilty of the same ; therefore,

Resolved, That he be, and hereby is, deposed from the office of Sov. Grand Commander of this Supreme Council.

The foregoing preamble and resolution, having been read and duly considered, were adopted by an unanimous vote.

Raymond insists that "the constitution does not permit the *election* of a Grand Commander;"* yet the 3d article reads thus :—

"Whenever a vacancy shall occur in the office of Sovereign Grand Commander, it shall be filled by an election, at that or a subsequent meeting."

It may be recollected that, at the extra session, in August, 1860, a vacancy existed in the office of P. Lieutenant Grand Commander, in consequence of the death of the Ill. R. P. Dunlap, and that Ill. K. H. Van Rensselaer was elected to fill that vacancy, and he entered on his duties. The Grand Commander was then absent, and the duties of Grand Commander devolved upon the Lieutenant, as per article 9, Constitution, which is as follows :—

Lieutenant Grand Commander.—In case of the failure, from absence, sickness or other cause, of the M. P. Sov. Grand Commander to discharge any of the duties of his office, the P. Lieut. Grand Commander shall possess and exercise all his powers and prerogatives.

And yet Mr. Raymond says :—"Among the constitutional acts thus performed by me, was the appointment of Ill. Simon W. Robinson as Lieutenant Grand Commander. Long before I was summoned for trial I had appointed and installed him into that dignified office, * * * so that if I were actually removed from office, by their vote or by any other means, Ill. Brother Robinson would now be the legal Sovereign Grand Commander."

At the meeting in August, 1860, Mr. Robinson was General Grand Treasurer, and no mention was made that he was appointed or installed Lieutenant Grand Commander, and no such notice ever came to the Council. During that meeting the office of Lieutenant Grand Commander was filled by the election of Van Rensselaer, in strict accordance with the Constitution, and as the Grand Commander absented himself and failed to discharge the duties of his office, the P. Lieutenant Grand Commander proceeded to the work devolved upon him, and not until May, 1861, has the fraternity been enlightened with the knowledge that a Grand Commander who failed to discharge the duties of his office had done that which was not his duty nor privilege, viz., appointed a Lieutenant.

In conclusion, I must be permitted to say that the duty I have here attempted to perform was one of necessity, not of choice, for it is unpleasant to take the moral dissecting knife and lay open even the malicious and wicked machinations and perversions of one with whom we have walked as a Brother. But to have our acts, (which he himself has approved,) condemned, our record denied, our rights taken away; to be disfranchised ourselves, and ostracised in company

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*Vide Recueil Des Aetes Du Suprême Conseil De France, May 7th, 1821, where le Prince Cambacérès Grand Commander resigned, and Comte De Valance *elected* in his place. Also, 12th February, 1822, Le très-illustre fière Comte De Ségur, Lieutenant Grand Commandeur, ayant obtenn l'unanimité des suffrages, est *elec* et proclamé très-puissant Souverain Grand Commandeur.

Translation. The Thrice Illustrious Brother Count De Ségur, Lieutenant Grand Commander, having obtained a unanimous vote, is *elected* and proclaimed Most Puissant Sovereign Grand Commander.

The Commander is always elected.

with the Inspectors General, with whom we have labored to build up the A. and A. Rite, by one who for years has been a *hindrance* to its progress and prosperity, and who was finally deposed for sufficient reason, is more than I can endure in silence. I submit, therefore, that I have done no more than my duty to the Supreme Councils, to the Sovereign Grand Inspectors General of this and all other legitimate bodies, in reviewing that address of abominations, and exposing its false and unwarrantable statements.

ALBERT CASE,
Rose +, K—H., S. P. R. S., 32d, S. G. I. G., 33d,
Ass't. Grand Sec. Gen. H. E. for
Northern Jurisdiction U. States.

BOSTON, MASS., DEC. 2, 1861.

DEATH OF BRO. JESSE P. PATTEE.

SUCH of our readers as were personally acquainted with the zealous and generous hearted Brother whose death we are now called upon to record in our pages, can alone realize the extent of the loss our institution has sustained by his removal from among us, and from those scenes of active Masonic duties, where he had labored so long and so faithfully. Our recollection is that Brother Pattee was initiated in Hiram Lodge, West Cambridge, about the year 1835. Though not a member of that Lodge, we were at the time its teacher, and had the privilege of conferring the third degree upon him. He at once took an active interest in the Lodge, as he did in every thing in which he engaged, and largely contributed, by his energetic labors and means, to its present high state of prosperity and excellence. He had at various times filled all the various offices in it, from Steward to W. Master; all the duties of which, however small and apparently unimportant, were always discharged with promptness and fidelity. In 1861 he was elected Junior Grand Warden of the Grand Lodge, and held the office the usual time. He was also a member of St. Andrew's Chapter, Council of R. & S. Masters, Boston Encampment, and of the Consistory 32d.

We have not the means at hand for a memoir of the deceased, and know but little of his personal history. He has been a resident of West Cambridge for many years, and has until the last three or four years been extensively engaged in the baking business. On abandoning that occupation he became one of the two lessees of the West Cambridge Horse Railroad.

His funeral took place on Sunday, Aug. 17th, and was largely attended by the citizens of the town, and by Brethren and friends from other towns. The services took place in the Universalist church, and were conducted by Rev. Mr. Gibbs, the pastor; and in the procession that followed his remains to the West Cambridge Cemetery were Hiram Lodge, the Boston Encampment of Knights Templars, with the Germania Band, a delegation of the Grand Lodge, Amicable Lodge of Cambridgeport, Mount Olivet Lodge of Old Cambridge, John Abbot Lodge of Somerville, Pequossett Lodge of Watertown, Herman Lodge of Medford, Mount Vernon Lodge of Malden, Bethesda Lodge of Brighton, and a large delegation of the National Lancers, of which the deceased was a past member. His age was 59 years.

THE TROUBLES IN ILLINOIS.

WE are gratified to learn that a suspension, with an encouraging prospect of an ultimate satisfactory termination, of the difficulties which for the past year have subsisted between Grand Master Blair and Grand Secretary Reynolds, of Illinois,—difficulties originating in the empyricisms and intermeddling of Morris, the head of the "Conservators'" conspiracy—has just been effected at Chicago, through the intervention of the Brethren assembled to attend a special meeting of the Grand Lodge. It is not necessary,—nor would the labor be an agreeable one,—for us to enter at all into the details of the controversy. It originated in an audacious attempt to get possession of the Grand Lodge and pervert its powers and influence to the advancement of the ambitious and selfish purposes of the greatest charlatan since the days of Cagliostro. Brother Reynolds conceived it to be his duty to oppose this attempt, and, if possible, to save his Grand Lodge from the disgrace and ruin which he believed must necessarily follow its success. In this belief he was largely sustained by his Brethren at home, and by intelligent Masons abroad. The Grand Master, unfortunately, took a different view of the matter—in our judgment fell under evil influences. The natural consequence was a collission between these two principal officers of the Grand Lodge, and the organization of opposing parties. The conflict has been discreditable to Masonry. The effects of it will be long felt by the Brethren more immediately interested in it. We trust, however, that it is now virtually over—that the storm-clouds have at least exhausted their strength, and that a clearer sky and a brighter sunshine are near at hand.

In the controversy, Brother Reynolds, the Grand Secretary, has borne the leading, and perhaps the most prominent part. That he has sustained himself with signal ability, with unflinching fidelity to his convictions of duty, and of earnest devotion to what he believed to be the true interests of his Grand Lodge, even the bitterest and most unforgiving of his opponents will admit. It was not a matter of pecuniary interest or official distinction with him. He had no rituals to sell, no ambition to gratify, no secret revolutionary conspiracy to sustain. But he had a DUTY to perform; and to that at least he has been true.

At the last annual communication of his Grand Lodge, he announced his purpose of retiring from office at the expiration of the year. This announcement was doubtless predicated on his personal preference and the condition of things as they then existed. But this condition is now materially changed. His Grand Lodge has been thrown into great confusion, not perhaps from any fault of his own, but from a persistent and reckless determination on the part of a few ambitious Brethren to wrest the management and control of its affairs from those who by their talents, energies and devotion to its welfare, had raised it to the rank of the first Grand Lodges in the country. This then is not the time for him, or any other conservative member, to abandon it. He and they should stand by it until a clear sky and a smooth sea shall assure them of its future safety. We trust that our Brother may be induced to change his determination, and consent to continue at least for another year in an office for the duties of which he is so amply fitted by experience and ability.

ST. JOHN'S ENCAMPMENT, PROVIDENCE.

This is one of the oldest, as it is one of the most respectable, Encampments in the United States. The following historical memoranda, taken from its last annual circular, will be interesting to a large class of our readers:—

The Grand Encampment, under which this Encampment holds its authority, was formed in Providence, May, 1805, with the name of the Grand Encampment of Rhode Island and jurisdiction thereunto belonging. Our Charter is dated first of October, 1805, and is No. ONE.

At the Annual Assembly of the Grand Encampment, holden at Boston in the month of May, 1806, it was deemed expedient to extend the jurisdiction of the Grand Encampment to any State or Territory wherein there was no regularly established Grand Encampment; and for this and other purposes, a number of alterations and amendments were made in the Constitution. The caption of the Constitution, as altered and amended, is in the words following, viz:—Constitution of the United States Grand Encampment of Knights Templars, and the appendant Orders. At this meeting, New York, Maine, and probably Maryland, were represented.

At the Annual Meeting of the Grand Encampment, in Boston, in May, 1812, the following Knights were elected to office, viz:—Thomas Smith Webb of Providence, General Grand Master; Henry Fowle of Boston, Grand Generalissimo; J. Gage of Newburyport, Grand Captain General; E. Ames of Albany, Grand Senior Warden; A. Sigourney of Boston, Grand Junior Warden; William Wilkinson of Providence, Grand Treasurer; J. M. Eldy of Providence, Grand Recorder; H. Purkitt of Boston, Grand Marshal; N. Knapp of Newburyport, Grand Standard Bearer; S. Foster of Portland, G. Sword Bearer. The principal officers the same as in 1805, which proves that the present General Grand Encampment originated in Providence, R. I.

At the Grand Convention of the United States Grand Encampment and Appendant Orders, held in New York, June 21, 1816, the Constitution was again altered and the name changed to that of General Grand Encampment of the United States. DeWitt Clinton was elected General Grand Master, and Thomas Smith Webb was elected Deputy General Grand Master. This was the final consummation of the present General Grand Encampment. This Constitution may be found in Webb's Monitor, 1821 edition. This is a further proof that not only the Grand Encampment of Massachusetts and Rhode Island, but also the General Grand Encampment of the United States, originated in Providence, by Thomas Smith Webb.

May, 1814, petition for Newport Encampment recommended.

December 7, 1847, seventeen Sir Knights of St. John's Encampment petitioned and were recommended to form Holy Sepulchre Encampment, Pawtucket, Rhode Island.

November 7, 1859, twentyfour Sir Knights of St. John's Encampment petitioned and were recommended to form Calvary Encampment, Providence, R. I.

The officers of St. John's Encampment for the present year are as follows:—M. E. Rev. Charles H. Titus, G. C.; Sir John Shepley, Gen.; Rev. Daniel Round, jr., Capt. Gen.; James Hutchinson, Prelate; Enoch T. Titcomb, S. W.; Stephen C. Arnold, J. W.; Samuel Lewis, Treas.; Samuel B. Swan, Rec.; Cornelius E. Bourne, St. B.; Andrew Hutchinson, Swd. B.; Barnabas C. Chase, Warder; J. A. D. Joslin, 3d, Archibald B. Rice, 2d and Oliver E. Greene, 1st, Guards; G. B. White, Sentinel.

SUPREME COUNCIL (?) U. STATES.

That there may not be any doubt or question as to the "style and title" under which the persons referred to in the Protocol of the Southern Council, have formed and organized themselves, and by which they claim to have been recognized by the Grand Orient of France, but which we are told they are now inclined to *repudiate*, and to take that of the Northern Council, we have thought it not improper to give the following official document, issued by them in March last:—

Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.

HEALTH, STABILITY, AND POWER.

DEUS MEUMQUE JUS. ORDO AB CHAO.

From the Orient of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite, for the United States of America, their Territories and Dependencies, whose Sacred Asylum is beneath the C. C., at the V. P. of the Z., near the B. B., corresponding with 40° 42′ 40″ N. lat., and 2° 0′ 51″ E. lon.

To all to whom these presents shall come, Greeting:—

Be it known, That on the 17th day of the Hebrew month Shebat, Anno Mundi 5623, answering to the 7th day of Feburary, 1863 (E. V.,) by solemn articles, the Supreme Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States of America, sitting at Boston, was duly consolidated *with* the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the A. and A. Rite for the UNITED STATES OF AMERICA, their *Territories and Dependencies*, sitting at New York, upon terms honorable and just alike to all parties interested therein.

Be it further known, That the following Sovereign Grand Inspectors General, in pursuance of such constitutions, comprise the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies. They will be recognized and respected accordingly.

Ill. Edmund B. Hays, M. P. Sov. Gr. Commander.
" Edward A. Raymond, Asst. Sov. Gr. Com.
" Simon W. Robinson, 1st Lieut. Gr. Com.
" Hopkins Thompson, 2d Lieut. Gr. Com.
" Benjamin C. Leveridge, Gr. Orator.
" George M. Randall, Gr. Minister of State.
" Lucius R. Paige, Gr. Chancellor.
" Daniel Sickels, Gr. Sec. General H. E.
" Robert E. Roberts, Gr. Treas. Gen. H. E.
" Henry C. Banks, Gr. Marshal General.
" Aaron P. Hughes, Gr. Sword Bearer.
" H. J. Seymour, 1st Gr. Mas. of Cer.
" Charles T. McClenachan, 2d Gr. Mas. of Cer.
" Peter Lawson, Gr. Ex. Introductor.
" John Innes, Gr. Standard bearer.
" William Field, 1st Gr. Capt. of the Guard.
" William H. Jarvis, 2d Gr. Capt. of the Guard.

All which is promulgated, and ordered to be transmitted to whom it may concern.

Done at the Grand East, New York City, this 8th day of the Hebrew month Adar, A. M. 5623, answering to March 1st 1863 (E. V.)

In Testimony of all which, I have hereunto set my hand, and caused the Seal of the Supreme Grand Council to be affixed.

Edmund B. Hays,
M. P. Sov. Gr. Commander.

Attest: Daniel Sickels,
Gr. Sec. Gen. H. E.

THE REPUDIATION OF THE NEW YORK COUNCIL.

The Balustre of the Supreme Council of the Southern Jurisdiction, given in our last, recognizing the Supreme Council of the Northern Jurisdiction, and denouncing the body in New York, assuming to be the "Supreme Council of the United States," as "irregular, illegal, and spurious," is thus noticed by the New York Saturday Courier:—

Last week we announced the fact that we were just in receipt of a letter from Ill. Bro. Albert G. Mackey, 33d, Secretary General of the Southern Supreme Council, covering an important Balustre from Ill. Bro. Albert Pike, 33d, Sovereign Grand Commander of that Ill. Body.

In presenting these documents to our readers, we ask for them a careful perusal. Their importance cannot be over estimated by all those who love genuine Freemasonry; by all those who, through misrepresentation, or other causes, have been entrapped into a connection with the usurping (so called) Council of New York, or any of the organizations subordinate thereto, many of whom will doubtless avail themselves of the earliest opportunity to free themselves from the taint which attaches to them.

There is another cause of gratulation to every member of our Fraternity North, and that cause is to be found in the fact that our Southern Brethren remain true to their Masonic covenants, and avail themselves of the earliest moment to hasten to acknowledge that which is right, and condemn that which is wrong. All the overtures which were made to them could not induce them to swerve from the path of Masonic honor, honesty and truth.

GRAND ENCAMPMENT OF MISSOURI.

The third Annual Convocation of the above body was held at St. Louis in May last. No business of special importance was transacted, though the meeting appears to have been a very pleasant one, and the indications highly favorable for the future. We extract from the Address of the Grand Commander as follows:—

Two years have passed away since we met in Annual Conclave. Unmarked as the period may be upon the records of our Institution, it is yet one which historians will perpetuate until time shall be no more. To us all it has been a period of darkness, disaster and gloom; and, although we have not been strong enough to influence wise councils, we trust to time to demonstrate that we have ameliorated much suffering, and bound up, many bleeding, broken hearts. Lamenting, that, in some instances, Knights Templars may have forgotten our great lessons of *Charity* and tempered their conduct and actions by something wholly unlike *Justice* or *Mercy*, we yet render unfeigned thanksgiving to the Great Author of our being, that, excepting in a very few instances, the members of our beloved Order have, at all times, remembered their knightly vows and discharged their duties in a manner acceptable to Him, who pleads our cause at the right hand of our Father in heaven.

You are now assembled, eminent sir knights, as the representatives of the several subordinate Commanderies in this State, to deliberate upon all such questions as concern the usefulness and prosperity of Chivalric Masonry. You come from the various parts of our unhappy State to meet in this most pleasant and hospitable place. You have around you, and with you, not only the eminent representatives of all our subordinate Commanderies, but also the intelligent, courteous and genial knights of St. Louis, all striving for a pleasant and happy prosecution and result of your important labors. You have the sympathy of every valiant sir knight who is acquainted with the embarrassments resulting from the unfortunate condition of our distracted and bleeding country. You have their prayers. Let us hope for, and invoke, the favor and blessing of the Eminent Commander of Heaven and Earth.

I am gratified in being able to state that this, our Third Annual Conclave, brings us satisfactory evidence of perfect harmony in every subordinate Commandery under this Grand Jurisdiction. Knightly interchanges of courtesy and hospitality between the sir knights of different localities have been frequent and most cheering during the past two years. The spirit of *Love* and *Truth*, *Forbearance* and *Magnanimity* has constantly warmed their hearts and cemented our brotherhood by the most enduring ties of *Friendship* and *Fraternity*. No personal grievances are presented for your consideration. No personal bickerings will consume your time or distract your councils. Those who have fallen by *demerit* have gone *below our grasp*, and those who are with us have been tried, tested by something more than a *weary pilgrimage*, needing sympathy and congratulation, without censure or reproof.

With profound solemnity your attention is called to the fact, since our last Conclave, many of our worthy and gallant companions-in-arms have been called to rest from their labors, and to rest forever! and, although, in most instances, our departed knights were undistinguished by high official position, they were none the less dear to us while living; and now that they are dead, let us not neglect any proper tribute to their memories.

Our Third Annual Conclave, which was fixed for last year at Lexington, was not held, in consequence of the continued troubles in our State. It was not, however, until I was fully advised by several eminent and worthy knights of Lexington Commandery that the meeting there last year would be unwise, if not impracticable, that I notified the various Commanderies that our Third Annual Conclave would not be held. I am satisfied it was for the best, and am gratified in being sustained by the judgment of all my companions with whom I have had the pleasure of corresponding.

* * * * * * * * *

Cherishing an Institution, which is founded upon the Christian religion, and reverently following the bright example of the meek and lowly Saviour of the world, I beg to join with you in earnest prayer for the speedy return of "Peace on earth, and good will toward men."

The following are the Officers for the current year:—

Sir George W. Belt, of Weston, Grand Commander; B. M. Runyan, D. G. Com.; W. N. Loker, G. Gen.; W. A. Cunningham, G. Capt. Gen.; T. E. Garrett, G. Prelate; J. F. Agler, G. S. W.; E. O. Sayle, G. J. W.; John D. Daggett, G. Treas.; A. O'Sullivan, of St. Louis, G. Recorder; John E. Ryland, G. St. Bear.; E. Dutton, G. Sw. Bear.; D. N. Burgoyne, G. War.; A. Stille, G. Sentinel.

McCLELLAN ARMY LODGE.

A LARGE attendance of Masons of this city took place Tuesday evening Aug. 4th, at the Masonic Hall, the occasion being the surrender of the Dispensation granted to McClellan Lodge by the Grand Lodge of Massachusetts.

The McClellan Lodge was composed of members of the 43d regiment, and a Dispensation was granted at the time of their departure for Newbern, N. C.

The ceremonies of the occasion Tuesday evening took place in Corinthian Hall, which was decorated with the regimental flags of the 43d, and was well filled with members of the Lodge, who appeared in full uniform and regalia, and the friends of the regiment, among whom were a large number of the past members of the Boston Light Infantry.

The Worshipful Grand Master Parkman, together with the Grand Lodge, visited Corinthian Hall in a body, and formally received the Dispensation, and discharged the officers. It was a novel sight to witness all the official chairs filled with members in full military uniforms.

The acts and records of the McClellan Lodge were reviewed, and showed that during the six months in which it was in working order at Newbern, over forty members were initiated.

During the evening, a magnificent silver pitcher was presented by the Lodge to their Worshipful Master, Capt. Thomas G. Whytal, and a beautiful silver goblet to the Secretary, Lieut. James M. Whitney. The presentation speeches were made in a very happy manner by the Senior Warden, Capt. Wm. B. Fowle, Jr., and the recipients of the splendid gifts made appropriate responses.

After the services of the evening, the Lodge with its guests adjourned to the banqueting hall, where an excellent collation was spread by Mr. Silsbee of the Winthrop House. At the tables speeches were made by Captains Whytal, Fowle and Rounds, of the Lodge, and by Rev. Messrs. Greenword, Dadman and Studley, Grand Master Parkman and others, some of whom feelingly alluded to the serious illness of the Chaplain of the Lodge, Rev. Jacob M. Manning, whose recovery was stated to be exceedingly doubtful. Since dead.

The occasion was one of much enjoyment to all present, and terminated by the whole company joining in singing the Star Spangled Banner and Auld Lang Syne.

GRAND LODGE OF WASHINGTON TERRITORY.

WE have received a copy of the Proceedings of this distant Grand Lodge, had at its fifth Annual Session, at Olympia, W. T., in December last. There are nine Lodges under its jurisdiction, and we believe they all made their returns and were represented on the above occasion. The proceedings were chiefly of a local character, and do not, therefore, afford much of general interest. The Report of the Committee on Correspondence is a well written paper, but we do not discover any thing in it either new or important. R. W. Bro. Damon delivered a spirited Oration, from which we extract as follows:—

> While the horrors of internicine WAR surround the Lodges of our Brethren beyond the mountains; while blood of Brothers mingles with Brothers' blood; while many of our Masonic kindred prove recreant to their Heaven-recorded vows, and Lodges are wrecked, and columns, broken, and local land-marks obliterated, and other and new Lodges are at labor upon the tented field, whence to extend the ever open hand of CHARITY to the sick and suffering—the faithful and the prodigal alike; while widows and orphans bewail their bereavements, or amid the smoking ruins of their homes taste the bitter fruits of war's desolation, *we* have been exempt from unusual afflictions; peace and harmony prevail in our borders; no scourge has terrified, no war alarmed us; the seasons have responded to well-directed and uninterrupted labor, and our plenteous garnerings may be enjoyed in tranquility. Then let us acknowledge the blessings which have been unceasingly and without stint bestowed upon us, and accord grateful praise to that All-Wise and Beneficient BEING in whose hands are the bounds of the Universe, who controls the destinies of nations, and by whom the very hairs of our heads are all numbered.

Never before has our Grand Lodge been convened under circumstances like the present. Never, since the country we proudly call our own had a national existence, have lessons inculcated within the Lodge been so forcibly brought home to every Mason, shaped as imperative duties they were under solemn obligations to discharge. Never, to the uninitiated and casual observer has the Genius of Masonry been so seemingly distracted ; yet at no time in its eventful history, have its sublime teachings been so throughly understood, or so practically exemplified.

Upon this continent, we have been, and still remain, in the refiner's fire. The adamantine base upon which our superstructure is erected may be subjected to the test with safety. If thereby it experience change, that change will only be a more glorious brightness to the elements of which it is composed. Those elements are divine and eternal principles, and like the diamond, will shed the purest lustre in the deepest night. The number of ashlars composing the edifice may be reduced, and the dross removed ; but the cement shall not be disturbed. Some hidden properties, of which we need not be ashamed, may be exposed to the gaze of the world ; the beauties of the Order will be brought out, as a picture is developed by chemicals of the artist, and the Institution shall pass through this ordeal in triumph.

* * * * * * * * *

Freemasonry does not assume to make men perfect. It does not assume that admission to its glorious arcana will make a man better. But it does assert, that he who lives up to the pure principles inculcated within the Lodge, will be a good citizen, and a God fearing man. A knowledge of our mysteries—an understanding of our symbols—will open a wider and more comprehensive field for the exercise of noblest attributes, enlightening the mind, till a just view is obtained of the end for which man was created ; and, in the ratio of that enlightenment, throwing safeguards around him, enabling him to resist the temptations, which, if unresisted, would destroy his personal peace and social usefulness. In our Burial Service—while yet holding the Evergreen symbol of our Faith—we are reminded that " perfection on earth has never been attained." Were it otherwise—were Masonic initiation and membership only necessary to make a man perfect, the All-wise and beneficient scheme of redemption and super-happiness beyond the grave, as devised and executed by the Supreme Grand Master, would not advantage us. Perfection in character and conduct would ensure perfect happiness here. We should be denied the blessings of Faith and Hope ; the exercise of Charity by us would no longer be a merit, for Charity and perfection are irreconcilable terms unless each comprehends the element of the other, and in pursuing the requirements of a perfect nature, we certainly would not be entitled to any credit for an action which was not only natural but irresistible ; the sublime lessons of a resurrection to immortality—now the grand aim of our inculcations in the "*Holy of Holies*"—would lose their interest. Our Faith would be " lost in sight ;" a full realization would leave us nothing to hope for ; a transition from this then delightful world would be regarded as an equivocal blessing : thus robbing the DEITY of those attributes we, as Masons, delight in according to HIM, and for the possession of which HE is entitled to the adoration of all rational creatures.

We find the following among the " Standing Resolutions" of this Grand Lodge :—

Resolved, That in the opinion of this Grand Lodge, the use of the Name of the Supreme Being, in an irreverent or profane manner, is a violation of Masonic principles and teachings, demanding the severest discipline ; and it shall be the duty of Worshipful Masters of subordinate Lodges in this jurisdiction to take cognizance of all such cases, and present the same for action to their respective Lodges.

Resolved, That the custon prevailing among members of many Lodges of withdrawing from their meetings after the commencement of work in the several degrees, and before the completion of the lectures, thus disturbing the harmony of the Lodge, deserves the reprehension of all good Masons ; and it is the privilege and duty of the Masters of subordinate Lodges to restrain members or visiters from an establishment or pursuit of this practice.

Resolved, That the right of a Master Mason to visit a Lodge, other than that of which he is a member, does not exist, where his presence is calculated to disturb the harmony of the Lodge, or where any Brother, a member of such Lodge, may object to his admission ; and it is the duty of the Worshipful Master to respect a private request of any member of his Lodge, to defend his local rights by refusing to admit such applicant visitors ; and no Brother shall be required to state his objections to any such applicant.

A WELL SETTLED QUESTION OF MASONIC POLITY AFFIRMED BY CIVIL COURTS.

WE have ever held it to be a sound principle of Masonic law, that so long as a constitutional number of Masons, members of a Lodge, desire to continue the workings of the same, they cannot, by an act of a majority voting to surrender the Warrant, be deprived of their rights to membership. In fact that the majority in voting to surrender the Warrant, against the wishes of the minority, merely voted themselves out, and left those desirous of continuing the labors of the Lodge, the lawful and exclusive possessors of the Warrant and properties. Minorities have rights of which they cannot be deprived by any undue or unfair means.

In the year 1855–6 a case of interest at the time, and bearing directly on the subject, occurred in the city of New York.

The membership of one of our Lodges was nearly balanced between two opposing factions. We use the term *factions*, for no reasonable argument or Masonic interference could reconcile the one to the other. A majority was one evening found determined at all hazards to crush the minority—nearly as large as themselves—and voted to surrender the Warrant. This the minority protested against. The surrender was made, the Brethren making it, asking at the same time for a Dispensation to be granted the majority to resume the labors of the Lodge. Indeed, by some strange oversight, they were permitted to become the custodians of the Warrant, upon receiving the Dispensation prayed for. The minority appealed to the Grand Lodge—we think it was in June, 1856—when after a very interesting, and at times warm debate, the Grand Lodge by an overwhelming vote, established the principle, that the minority were unlawfully deprived of their membership ; that the majority by their own act demitted ; and that they must surrender the Warrant and properties to those, to whom they lawfully belonged—the minority.

In referring to the suspension of a Lodge in the D. of Columbia in our columns for April 5th, we alluded to what we deemed to be an act of injustice to the minority of National Lodge, No 12, Washington, D. C.

A majority of that Lodge were undoubtedly guilty of a violation of the laws of Masonry, and deserved the most severe punishment.

But a respectable minortty, eight in number, among them the S. Warden and a P. Master, wrote a letter to the Grand Master and members of the G. Lodge in which they 'deeply regretted the action of National Lodge in its deliberation and decision,' and said they could not 'remain silent when we see a majority of our members setting aside some of the most cherished principles of our beloved Order."

This minority was more than a constitutional number to have continued the labors of National Lodge; had been guilty of no Masonic offence, and yet they were deprived of rights they had paid for, and never forfeited, and were equally punished with the guilty, by having that Warrant which was theirs of right, suspended, and their Masonic family ties disrupted.

Our object in now referring to these cases, as well as to the subject in its general bearings, is for the purpose of showing that the principle we have contended for Masonically, has been in a sister jurisdiction adjudicated on in a civil court. The case which we allude to is that of Polar Star Lodge, No. 1, New Orleans, a subordinate to the Grand Lodge of Louisiana—an incorporated body. Said subordinate Lodge, or a majority of them refused to comply with lawful requirements. The appeal of the minority, and as we understand, the decision of the G. Lodge was unheeded. As a last resort the Courts were solicited to interfere, and the result is thus communicated by the M. W. John Q. A. Fellows, Grand Master :—

'On the 14th of January, 1858, a majority of Polar Star Lodge, No. 1, formed themselves into a private Corporation as Polar Star Lodge, No. 1, Charitable Association; on the 15th passed a resolution (against the protest of the minority) to donate all the property of Polar Star, No. 1, to themselves, as composing that charitable association; and on the 16th completed their design by a notarial act of donation, and took possession of the property estimated at twenty thousand dollars. The minority maintaining their existence as Polar Star Lodge, No. 1, brought suit to recover the property. The suit being lost in the District Court, an appeal was taken, and the judgment reversed; the Supreme Court deciding that the resolution of the 15th January, and the act of donation of the 16th, were null and void, and that the minority, constituting Polar Star Lodge, No. 1, recover the property, six hundred dollars per year rent and the value of the movables; this latter to be fixed on trial in the lower court.

The principles decided in this case are, that though any of the members of the Lodge may withdraw at pleasure, yet even though a majority should do so, or should even vote to dissolve the Lodge, the vote would be of no avail; nor would the Lodge be dissolved if a sufficient number should remain to carry on its functions; that a vote of the Lodge cannot desolve it; and that the only way a Lodge being a chartered institution, could be dissolved, would be by the action of the founder, the Grand Lodge, the State, or Courts of Justice declaring the Charter forfeited; that all the rights and franchises of the Lodge continued with the remaining members, who, in fact, would constitute the Corporation; that the very attempt at dissolving the Lodge, declaring its Charter canceled, and forming themselves into another Corporation of the same name, was as effectual a withdrawal as could be, and required no further act on their part, or of a motion on the part of others to bring about a complete severance of their connection with the Lodge.

The decisions of our highest tribunal in these cases, (this and several other cases previously stated in the Grand Master's address) has, however, fixed the status of the Grand Lodge and its constituents, as well as the rights of property held by them and all other similar corporations, and will have a great influence in settling all our Masonic difficulties.

Thus it will be seen, that as regards the rights of minorities, the Masonic and civil law are in consonance.—*N. Y. Courier.*

THE EXOTERIC USAGES OF MASONRY.

The exoteric usages of Masonry, consist of rules prescribing the moral, physical, intellectual, political and domestic qualifications necessary to be possessed by all aspirants desirous of being admitted to the benefits and privileges of the mysteries contained in the exoteric usages of the Society. These usages are publicly proclaimed that all men may know them. They contain the written traditions of the Fraternity.

1. *Moral.* A candidate for the mysteries must be a man of irreproachable conduct, a believer in the existence of God, obedient to the precepts of the moral law; neither an atheist or an irreligious libertine; but of still tongue, good report, and well recommended.

2. *Physical.* He must be a man; arrived at a mature age; no woman, or eunuch; upright in body, with all the senses of a man; not maimed, dismembered, or deformed, but with hale and entire limbs as a man ought to be.

3. *Intellectual.* He must be a man of even and well-balanced mind; not so young that his mind shall not have been formed, nor so old that it shall fall into dotage; neither a fool, an idiot or a madman; a lover of the liberal arts and sciences, and disposed to make continual progress in the pursuit of wisdom and virtue.

4. *Political.* He must be free borne and in the unrestrained enjoyment of civil and personal liberty; a dutiful subject or citizen in fulfilling the requirements of the civil laws of the country where he resides; and obedient to the authorities which are set over him and yield him protection.

5. *Domestic.* He must be a lover of quiet; frugal, industrious and temperate in his habits; carefully providing for his own necessities and those of his family and dependents. He must also be ready to contribute to the wants of the poor and distressed around him to the extent of his ability. Hence he must be a good father, a good husband, a good brother, a good son and good neighbor.—*N. Y. Sat. Cour.*

MASONIC CHIT CHAT.

☞We regret to learn of the death of Dr. D. J. Ayres, of Lexington, Ky., an esteemed friend and Brother. He was a gentleman of the Kentucky school—a skillful physician, a warm friend and a zealous Mason. He was at one time the Commander of the Lexington Encampment, and had also been at the head of the Grand Encampment of the State. We think he had also been Master of one of the Lodges at Lexington. Of him it may be said with as much truth as of any other man—"None knew him but to love him"

☞We are gratified to learn from Illinois, that the Grand Secretary, R. W Brother Reynolds, has been sustained by his Brethren in his opposition to the conspiracy of the "Conservators," as they call themselves, to get possession of the Grand Lodge of the State. We have not received any particulars. It is to be hoped that this may put an end to the career of the great Masonic charlatan of the age, who ought long since to have been expelled from the Institution. See page 341.

☞We have to acknowledge the receipt of a copy of the Proceedings of the Grand Council of Indiana, but find nothing in them of particular interest.

The National Freemason, is the name of a new candidate for Masonic favor in the periodical line. It is published monthly at Washington, D. C., and is a well printed and interesting paper.

Godey's Lady's Book, for September is a superior number, both in its literary contents and embellishments. As an amusing and instructive periodical for ladies, it is unsurpassed, and we cordially and confidently recommend it as eminently worthy of their patronage and support.

New York Saturday Courier. Any of our readers wishing an ably conducted and interesting weekly literary, news and Masonic paper, cannot have their wishes more satisfactorily gratified that by ordering this excellent journal from New York. Its Masonic department is worth the entire annual subscription.

The Trowel, published monthly by R. W. Bro. H. G. Reynolds, at Springfield, Illinois, is on its second volume, and we trust is receiving that patronage and support among the Brethren at the West, to which its excellence as a Masonic journal entitles it.

☞We acknowledge the receipt of a copy of the Proceedings of the Grand Lodge of Vermont, but it came to hand too late for examination this month

"Masonry is, in one sense, an exclusive system—it puts its membership under mutual and reciprocal obligations of the most imperative character. Yet they are bound to little beyond what all men owe to each other. Its advantage is that it fixes its moral principles in the hearts and memories of all true Masons, by that practical observance which it commands. The habit, thus fixed, speedily manifests itself everywhere, not only among Masons, but wherever the sphere of its influence extends, so that it is no longer exclusive, but generally pervading."

Candidate. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe, or *toga candida*, he was called *candidatus*, whence our English word *candidate*. The derivation will serve to remind our Brethren of the purity of conduct and character which should distinguish all those who are candidates for admission into our Order.

"The history of the Past is the Apostle of the Present, and it teaches us a suggestive lesson—that Masonry never yet descended from her high position, to participate in the struggles of policy or of warfare, that the error was not fatal to her prosperity and usefulness, and not unfrequently to her local existence. Let us be warned by the past."

☞A Lodge cannot take advantage of the absence of a member to make a Mason of one who had been previously rejected, against the well known wishes and feelings of the absent member.

THE FREEMASONS' MONTHLY MAGAZINE.

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THE PRINCIPLE OF ASSOCIATION AS DEVELOPED IN MASONRY.

"From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow-mortals; no one who has the power of granting can refuse it without guilt."—Scott.

In the very Birthday of our World it was declared by its Almighty Creator, that "it was not good for man to be alone;" and the whole history of that world since has been one continued confirmation of the principle thus divinely and solemnly enunciated. *Society* or *association* has been proved to be essentially necessary alike to the development and progress of Humanity at large, and to that of the individual man. Without it, where would have been the great national politics of ancient and modern times? The splendors, pomp and power of ancient Assyria, Egypt, Persia, India? The philosophy, refinement and cultivation of Athens? The world-subduing might of Rome? Or where to-day would be the commerce, civilization, enlightenment of the leading nations of Europe and America?

The same principle that taught man his need of, and dependency upon, his fellow-man, extended and developed itself, gradually and irresistibly, from the family to the clan or tribe, and thence to the broader basis of a nation, and thus was originated the science of Political Economy. And it is no less profitable than interesting to trace the rise and progress of that science in various countries, and to observe how closely it accords with the development of the heart of the individual man in its causes and con sequences: and how the happiness, power and permanent success attained, have been in exact proportion to the fidelity with which the path of justice, truth, and right has been pursued. The history of Nations is full of the most solemn and striking illustrations of this great truth. God gave even to the Heathen nations of antiquity, as the Apostle tells us, a light of conscience for their guidance, and, so long as they followed that light, they were powerful and prosperous: but, when they turned away from its guiding rays, or suffered them to be darkened or excluded from their view by the corrupt and loathsome vapors of sensuality and selfishness, so that "they were given over to all uncleanness," the day of their splendor rapidly drew to a close, and a handwriting on the walls of their national glory, no less awful or plain to be read than the "Mene, Mene, Tekel Upharsin" in the palace of Belchazzar, announced to *them* also that "they had been weighed and found wanting, and that the glory had departed from them."

Directing our glance downwards from these olden times to the great nations of modern, Christian Europe, we not only see the same principle of association accomplishing the most wonderful results in politics, commerce, manufactures, and all the arts of civilization, but we also read there the same lesson that was afforded us by the fluctuating fortunes of the nations of antiquity. Those countries that have remained most true to the great principles of Truth and Justice, as revealed now under the clearer light of Christianity, have been the steadiest in their progress, and the most firm and enduring in their prosperity; while others, that have yielded themselves voluntary slaves to superstition and ignorance, with the vices that ever follow in their train, have fallen from their once high position to one of degradation and debasement. It might be difficult to find any country, even in this age of Christianity and civilization, whose government and people have been at all times strictly obedient to the dictates of conscience and the guiding rule of Justice; but it is no less true that those which have been most prompt to acknowledge the authority of God over all his universe, and openly to confess Christianity as their faith, and the Bible as the basis and standard of that faith, stand at this moment at the head of all the nations of the World. A careful and impartial examination into the history of individual lives will, in the vast majority of instances, exhibit a like connection of cause and effect. Although it be true that we often see men successful, flourishing, and apparently happy, whom we know to be devoid of all upright and honorable principle; and the sight causes for a time, a revulsion of feeling against the belief in an equitable, moral government of the Universe; it will, we believe, eventually be found that such a conclusion was a hasty and unjust one: that, in the

long run virtue and integrity are the surest foundation of all lasting success even in this life—that "honesty is the best policy," and that in the words of Holy Writ—"Godliness is great gain, having the promise of the life that now is, and also of that which is to come."

From these facts, then, whether as observed in the lives of nations, or of men, we learn that something more than association is wanted to promote man's welfare and happiness, collectively or individually. It must be an association *of* good, and *for* good:—association based upon the solid principles of virtue, benevolence and truth. The union or association of the unprincipled and bad is likely to result only in the development of evil passions, and the accomplishment of dishonest and nefarious designs, on a more extensive scale than would be possible for individual criminals to attain: but yet, even in this case, so far as the *heart* of man is concerned, it is questionable whether a solitary life would not give birth to darker and more deadly sins of thought and feeling, than even the society of other sinners like himself. Amongst the worst criminals that are brought before our courts of Justice, there are generally to be found some traces of kindly human feeling in the hearts of the individuals, when properly sought for and appealed to, and also in the communities of crime of which they are members. But the life of a recluse, separated, whether by his own will, or by circumstances, from all communion with his fellow-men, not only affords no outlet for human sympathy, no garden for the growth of those sweet flowers of feeling, that tend so greatly to render life fair and fragrant; but must inevitably contract and harden the heart. And especially, if the being thus given up to solitude be one who has previously experienced the trials, and yielded to the evil passions, of humanity, this life of loneliness is calculated to do away with the sole remaining hope of redemption and reform. His thoughts and feelings all become concentrated in and upon himself. His glance is ever directed inwards, there to behold only misery and sin; and if, as is most frequently the case, reason is not overthrown, he soon comes to realize the place of torture in his own lacerated breast:—

"The mind, that broods o'er guilty woes,
  Is like the scorpion girt by fire,
In circle narrowing as it glows,
The flames around their captive close,
Till, inly searched by thousand throes,
  And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain;

So do the dark in soul expire,
Or live, like scorpion, girt by fire:
So writhes the mind remorse hath riven,
Unfit for earth, undoomed for Heaven—
Darkness above, despair beneath,
Around it flame, within it death!"

These lines convey a true and graphic picture of guilt condemned to solitude, and hence we hold, that the punishment of solitary confinement for any length of time, is one that should only be inflicted in very extreme cases and with great caution. Within certain limits, the protection of society at large *may* perhaps demand it, but if our criminal Jurisprudence is also to have regard to the reformation of the offender, we deem it to be worse than useless; for, in a solitary life of any considerable duration, if reason be not overthrown, whatever of kindly, human feeling yet remained in the guilty one's heart, will, we repeat, assuredly be entirely destroyed, or petrified into sullen selfishness; and if protection be afforded to society and a warning held up to crime, it will be at the cost of an immortal intellect and an immortal soul.

It is the custom of one great body of the preachers of Christianity to dwell constantly and urgently, Sunday after Sunday, sermon after sermon, upon the utter, entire corruption and evil of the heart of man. Were one to accept the doctrine of many of these "evangelical" divines, he must conclude that not one solitary spark of that Divine flame which was at the first kindled in that heart by the breath of Divinity, any longer survives there. Now, while we do not think of calling in question any part of the Scriptural doctrine of man's Fall, we nevertheless do, *toto celo*, dissent from this extreme theory of his entire, unalloyed depravity and corruption. It has, we think, been satisfactorily proved in many ways, that there are comparatively very few human beings so entirely hardened in evil, as not to be accessible to the gentle tones of kindness, and it has often struck us that if such preachers, as those we have referred to, could only be brought to believe this, and to rely more upon the exercise of that Love and Charity, of which their Divine Master was, while on earth, the great living embodiment and examplar, and less upon the terrors of the Sinaitic Dispensation, they would do infinitely more good to the Church of Christ and to the sinning, suffering world around them.

Christianity embraces, as one of its most essential elements, the law of "association," founded upon just, generous, and virtuous principles, and hence, if *pure, unadulterated* Christianity were ever established throughout the world, there might be little need for any other organization or machinery for cultivating humanity between man and man; for controlling the evil and selfish part of his nature, and for expanding and developing the generous, the pure and the noble part. But looking at the Christian Churches in our own and other lands—while we acknowledge with gratitude the good effected by them—still, from whatever cause it arises, we cannot fail to see that there is much, very much, in the direction thus designated, desired, which the great majority of them fail to reach or to remedy. It would be difficult, and might appear invidious, to attempt to analyze these causes: but this we may and will say—and that without the least thought of disrespect toward Religion or its Ministers—that one great cause is a failure in the full carrying-out of this very principle of "association"—a want of sympathy and Brotherly Love among the members of the several churches individually, and of the whole church collectively. It would be unjust and wicked to ignore the great amount of benevolent and charitable exertion put forth by the Churches of all denominations of Christianity; but yet, we repeat, it would be very difficult indeed to find one, whose members are all united to each other in the close bonds of a gentle and generous brotherhood of love; while, on the other hand, there would be no difficulty at all in discovering many, whose members, for the most part worthy and perhaps pious people, are yet kept apart from each other by social barriers, or a mutual reserve or distrust—or, more especially, in which those who feel themselves to be of the number of "the elect," either frown sternly, or, at the least, look coldly, on their erring brothers and sisters. And yet the very opposite spirit to this must prevail, before Christianity can accomplish its high and holy work. The Great Master did not frown or look coldly upon the most debased of sinners, but lovingly, tenderly sought to win them back to holiness and virtue. Not one of us can ever lay just claim to the character of being *His* follower, till, whether in the Church, or out of it, we shall have put away from us, as an unholy thing, this spirit of self-righteousness, sternness and suspicion, and be ready to say and feel, and *act*—

Away, away, Suspicion!
  And hail, thou generous heat!
With tears of just contrition
  Let me wash my brother's feet!
For I have sinned, how often!
  While Charity stood by
This stony heart to soften,
  And to melt this frozen eye!

Yes! I have erred like others,
  By coldness and constraint,
Forgetting we are brothers,
  The sinner and the saint,—
All children of one Father,
  All guilty and all weak,

And bound by these the rather
Every wanderer to seek !

Far be it from us to attempt to place Masonry in any position of rivalry, or antagonism, towards Christianity ! On the contrary, we have often been at some pains to show how the former was a powerful auxiliary to the latter, and how they both derived many of their best elements and principles from a common source. But, as a human instrumentality for effectively supplying those necessities, which the great law of "*association*" has entailed upon man's nature, we claim boldly, that Masonry stands unrivalled, and we rest the claim, not on any mere theoretic arguments, but upon the proof of practical results. Masonry, beyond every other human Institution, promotes and encourages this desire of association—companionship—brotherhood, upon the best and purest principles: and of these principles, brotherly love itself—"good will to man"—is the most fundamental and essential one, or rather the very keystone of the Grand Masonic Arch. It was well said by Aristotle,—"He who is unable to mingle in society, or who requires nothing, by reason of sufficing for himself, is no part of the State—so that he is either a wild beast or a divinity." And Lord Bacon thus pursues the same idea,—"It is most true that a natural and secret hatred and aversion towards society in any man, hath somewhat of the savage beast; but it is most untrue, that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation: such as is found to have been falsely and feignedly in some of the Heathen, as Epimenides, the Candian; Numa, the Roman; Empedocles, the Sicilian; and Apollonius of Tyana:—and really in divers of the ancient hermits and holy fathers of the Church. But little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures; and talk but a tinkling cymbal, *where there is no love.* The Latin adage meeteth with it a little—"Magna civitas, magna solitudo," because in a great town friends are scattered so that there is not that fellowship for the most part, which is in less neighborhoods; but we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it from the beast and not from humanity."

Now, Masonry is a world-wide combination for promoting Friendship and Brotherly Love, on the only sure and solid foundation—that of virtue, truth, honor, and kindness: and, consequently, all the arguments which maintain the value and necessity of friendship, on the individual and minor scale, apply with increased force to its cultivation on this grander and

more extended sphere. And what a dark desert of solitary, selfish wretchedness, would this world of ours be, were the cheering light of friendship removed from it! Well and truly does Cicero, in his delightful Treatise "De amicitia," observe—"How can life be worth living for, as Ennius remarks, to one who does not repose on the reciprocated kindness of a friend? What more delightful than to have one to whom you can talk of every thing as with yourself! What so great enjoyment would there be in prosperity, if you had not one who would rejoice in it equally with yourself? And, as to adversity, it would be difficult to support it, without one to support a more grievous portion of it than yourself. In short, other matters, which are objects of pursuit, are severally adapted to particular purposes,—riches for you to spend—power that you may be courted—honors that you may be praised—pleasures that you may rejoice—health that you may be exempted from pain and discharge the functions of the body:—*friendship* comprises the greatest variety of objects; in whatever direction you turn it is at hand—from no position is it excluded;—it is never unreasonable, never irksome, so that we do not use fire or water, as they say, more than friendship." And somewhere else he sums up all in these glowing words—"They seem to take away the Sun from the Universe, who exclude friendship from life, for we receive no gift from the immortal gods more valuable, or more gratifying than this!" Cicero dwells with much eloquence and emphasis in that same treatise on the friendship that existed, and produced such lovely results, in life and death, between several illustrious Romans, as between Lœlius and Scipio, as also Lucius Paulus, Marcus Cato, Publius Nasica, and many others: and we are all familiar with the romantic old classic stories of the friendship of Pylades and Orestes, Damon and Pythias, Achilles and Patroclus, Nisus and Eurgalus; yet, without seeking to detract one iota from the beauty and effect of these old-world tales of friendship, all which indeed go to prove the universality and prevailing truth, in all ages and countries, of the principles maintained by us, we venture to say, that we could adduce, from the annals of our Order, hundreds of instances of even more remarkable results produced by the Brotherly love of MASONRY: more remarkable, because occurring in many cases between those who though united as friends by ties of Masonic Brotherhood, were yet arrayed in arms against each other as national enemies. Two incidents that transpired in the course of our revolutionary war, are familiar and striking illustrations of this. The saving of the life of Major Small, an English officer, by General Putnam, and the attempt—though alas! a vain one,—to save that of Warren by the same Major Small. The former is thus related in Sparks' American Biography: "After the fire from the American works had taken effect, Major Small, like his commander, remained almost alone upon the field. His companions in arms had all been swept away, and, standing thus apart, he became immediately, from the brilliancy of his dress, a conspicuous mark for the Americans within the redoubt. They had already pointed their unerring rifles at his heart, and the delay of another minute would probably have stopped its pulses forever. At this moment, General Putnam recognized his friend, and perceiving the imminent danger in which he was placed, sprang upon the parapet, and threw himself before the levelled rifles. 'Spare that officer, my gallant comrades,' said the noble-minded veteran—'We are friends, we are *Brothers;* do you not remember how we rushed into each other's arms at the exchange of prisoners?' This appeal, urged in the well known voice of a favorite chief, was successful, and Small retired unmolested from the field." In the case of the brave and noble-hearted Warren, Major Small's attempt to give a similar proof of brotherly love was frustrated by failing to strike up all the rifles levelled at his friend. One that he was too late to reach discharged the fatal bullet, that ended the Patriot-Mason's glorious career. But we need not go back even so far as the days of Warren and the other heroes of our war of Independence, for practical illustration and proof of the effective inculcation of the Divine Law of Brotherly Love, by Masonry. Many incidents of a similar character, that have occurred quite recently in the course of this unhappy Civil War, have been referred to by us in previous numbers; and instances are daily coming to our knowledge, of assistance, protection, and relief, being afforded by Mason-Soldiers of the one army to those of the other, on the bloody battle-field, in the gloomy prison, in the chamber of suffering and often after death. In not a few cases has it happened that the relatives of a Northern soldier, wounded and captured, have learned that his last hours were cheered and comforted by the tender care of a Southern Brother, while the same Brotherly-love has rescued from the grasp of death, and sent back in restored health and safety to his home, many another son of the North, whom the dear ones there had already begun to mourn as lost. When we witness such practical proofs as these of the charity and love that result from Masonic teachings—when we look around and see the thousands of the fatherless and widows, whom that charity is constantly employed in rescuing from desolation and despair—perhaps even more than all this, when we reflect that in an age, when party strife and religious sectarianism have attained to a magnitude of dimension and an intensity of bitterness hitherto unknown, MASONRY, also now more powerful, and embracing within its fold greater numbers of Brethren, than ever before, continues steadily to oppose the approach of any of these disuniting, disuniting elements, towards its Lodges of Love, we shall no longer doubt that, as society or association is necessary to the progress and happiness of man, so, for guiding and developing that principle of association, in a pure, virtuous and benevolent direction, no institution or organization of human origin, which the world has yet seen, can compare with our glorious BROTHERHOOD of FREEMASONRY.

DISSOLUTION OF THE CERNEAU COUNCIL.

WE have in previous articles spoken of the final dissolution of this body in 1848, and shown, as a logical consequence, that the claim of the present Hays' Body to be the successor of that spurious organization, is absurd and unfounded; that it possesses not even the equivocal merit of being the legitimate offspring of an illegitimate parentage. This matter is so well and unanswerably set forth by our able cotemporary of the New York Saturday Courier, in the following paragraphs, that we transfer them to our pages for the benefit of those of our readers who may feel any interest in the question. It may be proper to add that they are in answer to an article which recently appeared in a New York paper:—

In the article referred to, their 'Stupendous Effrontery' was never more apparent, than when the following—which we extract from it—was penned.

"It was left, however, for Dr. Folger, the eminent Masonic writer, to ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite."

We will meet them on this issue, and prove from the work of Dr. Folger, who was the so-called Secretary General of their body when they merely styled themselves the 'Supreme Council of and for the State of New York,' and not as now, for the 'United States, their Territories and Dependencies,' their utter illegality, and the falseness of their pretensions even to be the successor of the Cerneau Council, which was forever dissolved in 1846, and the minutes, seals, &c., of which have been placed in other hands, than theirs, for safe keeping.

For the purpose of 'pricking this bubble of pretension,' we will allow Dr. Folger to speak for himself.

At page 284, after alluding to the union of the so-called Cerneau Council, with the dispersed members of the Council for Terra Firma, &c., through the agency of the Count St. Laurent in 1831–32, Dr. Folger says:

'Owing to great dissatisfaction among the members with regard to the terms of Union, in connexion with other matters, many members withdrew and took refuge in the Rose Croix Chapter Lafayette, other members withdrew altogether. The remnant went on for two or three years, when the Council declined.' * * * 'In 1837 the difficulty occurred in the Grand Lodge, out of which oiginated 'St. John's Grand Lodge, that body retaining the Charter and control of Lafayette Rose Croix Chapter. In 1846 the United Supreme Council for the Western Hemisphere was *dissolved* by mutual consent.'

In the above the most casual reader will perceive that the Lafayette Chapter became the property in 1837 of the clandestine and expelled Masons of St. John's Grand Lodge; and also that in 1846, the Cerneau so-called Council was dissolved, or in other words ended, died.

Dr. Folger then continues as follows:

'But in 1842' (five years after Atwood was expelled, and ten years after the Lafayette Chapter revolted) 'the members of Lafayette Rose Croix Chapter, with H. C. Atwood at their head, had formed a Consistory, which, in 1846 took the place of the United Supreme Council, and reformed a Supreme Grand Council for the United States of America, their Territories and Dependencies.'

Here then we find according to Dr. Folger, that four years before the dissolution of the Cerneau Council, Atwood and his expelled associates had formed a Consistory of 22ds of the Rose Croix Masons in opposition to the body from which he had revolted about the year 1832, and that in 1846 on the death of the Cerneau Council, he with an impudence for which he had no equal, raised by his own dicta all his bastard 32ds into members of a Supreme Grand Council of 33d, claimed to have performed the miracle of raising the dead—of reviving the dissolved Council of which he was never a member.

Dr. Folger further says. 'In 1851, after the Union of the two Grand Lodges'—that is, after the spurious St. John's Lodge was disbanded and absorbed in the Grand Lodge of the State, and Atwood restored, 'that Supreme Council was reorganized under Jeremy L. Cross,' when we will remind our readers it assumed the unheard of name of 'Supreme Council for the Northern Hemisphere,' a particular locality which to this day has never yet been discovered, geographically or otherwise. Its history since then is well known, and its honesty of purpose has in no wise improved.

Here then our readers have the history of this bogus concern from the pen of their own historian, of that 'Eminent Masonic writer,' to whom it was left to 'ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite.'

WASHINGTON.

We find the following notice of the initiation of Gen. Washington into Masonry, in an interesting sketch of the history of Alexandria, Virginia, in the "Historical Magazine," for Aug. last, from the pen of Rev. Leonard G. Olmstead, Chaplain U. S. Army. The *italics* are our own, and would seem to settle a question concerning which there has been a great diversity of opinion among Masonic writers:—

In Fredericksburgh Masonic Lodge, No. 4, is seen the record of the transactions of a meeting. "George Washington made Apprentice November 4th, 1752," and again, "George Washington passed Fellow Craft March 3rd 1753," and finally "George Washington raised Master Mason August 4th, 1753."

On the 13th day of Oct. 1778 a Convention composed of the deputies from the

Lodges in Virginia, as the record of the first Convention shows, they presented the name of Brother George Washington, as a Mason fit and proper to be the first Grand Master of Masons for Virginia, which honor, when informed of, he declined, for two reasons. First, *never having been Master or Warden of a Chartered Lodge;* and second, his country having claimed his services.

In the Museum were preserved the Mantle of Washington, also the Masonic Apron embroidered by Madame LaFayette, together with the sash, gloves, and knife. Accompanying these were the lines—

SACRED TO THE MEMORY
OF THE
ILLUSTRIOUS, MOST EXCELLENT AND RIGHT WORSHIPFUL
GEORGE WASHINGTON,
Who departed this life Dec. 13, A. D. 1799.

Fame stretched her wings, and with her trumpet blew,
Great Washington is dead!!!—What praise is due?
What title shall he have? What honors shall adorn his brow?
——She paused—and said—"None!"
His Name, alone! strikes every title dead!

ANTIQUITY OF SYMBOLS—ORIGIN OF GEOMETRY.

In ancient times, when language and the art of writing were still in their infancy, symbolical representations were the sole medium of preserving and transmitting to posterity, the experiences and observations of past generations. 'Geometry,' says Stieglitz, 'was the most ancient of all the sciences, it being an art expressive of the invisible powers of the universe. It proved to be the means best adapted to convey to the mind the great truths of nature, to render intelligible the immaterial and spiritual, and to explain from whence the forms of all things originated.' A knowledge of the first principles of Geometry is therefore requisite, in order to understand clearly, the historical development of architectural symbolism, which plays so important a part in the early history of Freemasonry.

One of the most important and significant geometrical figures, is the right angled triangle of unequal sides. Pythagoras, initiated into the wisdom of India, based his celebrated proposition, (the 47th problem of Euclid) on this triangle. Philo terms it 'the beginning of the creation of all things, the basis of that particular disposition of matter in every body, which constitutes its *form*.' By this triangle itself we learn how it was constructed. Nature and its various phases, teaches us that all substances are produced from one germ or first principle; and this knowledge leads us to the truth, that the great *whole* which surrounds us is produced by and proceeds from the primitive creative power, which is *Unity*. To render this evolution intelligible, we connect with it the idea of generation, a *second* power, apparently detached or separate from the first but in reality indivisible from it. Through the united powers of both, creation begins. To illustrate these ideas, the Ancient made use of symbolical illustrations. Unity was represented by a *horizontal* line and the second power by a *vertical* line, which united gave the basis of all *form*, and from that union resulted the *right angle*. This was but one element of formation. Having recognized the principle of Unity, including within itself all powers, and again these powers as separated into two, then was evolved from Pantheism, the idea of the *Dualism* of Divine power, which prevails in all cosmogonies. Its fundamental symbol was the *right angle*. The two pillars found at the entrance of Hindoo, Phenician, and Egyptian temples, are symbols of this dualism. So are the two pillars of the Solomonian Temple, the very names of which betray the fact that they were *genetic* symbols.

Thus then, in the right angle, we behold the first geometrical figure that sensibly represents a reasonable idea, and from it others are developed. The ancients perceived that by the addition of a *third* line to the *two* above mentioned, a whole might be formed, and harmony be established; that without this *third* line, the included space would possess no fixed limit, no distinct *form*. The two lines forming the right angle were then connected by a third, and we have the right angled isosceles triangle. By doubling this triangle we have the *square*, and at the same time the principle of opposition, the positive, as represented by the upper, and the negative by the lower triangle. By this square and the circle drawn from its centre, we are enabled to construct all the regular polygons methodically.

Here we have the origin of the elements of Geometry and at the same time the origin of symbols, the representation of immaterial ideas by visible forms, which dating from the earliest antiquity, served as rules and guides for the Masons of the Middle Ages. These geometrical figures thus visibly representing the laws of creation, and enabling the student to trace to their foundation the laws of nature, were adopted as symbols containing within themselves the primitive wisdom. From the knowledge of nature and of nature's laws, sprang the doctrine which exalted the worship of nature to religion.

From the two sides of the triangle, which thus appear as the divine duality or two fold generating power, proceeds the hypothenuse, the *generated product*. This is 'the *Word* from the mouth of God' by which all things have been made; the expression of the creative power, the *Aum* of the Hindoos, the *Honover* of the Persians, *Kolpiah* of the Phœnicians, and the *Logos* of the Greeks. Here also we see the *three in one*, the triad or trinity of the Ancients, expressive of the nature of the Deity. It is the development of the primitive into three different powers. *Unity* denotes the *Wisdom* of the Creator from whom all things have emanated: the second power symbolizes his *strength*, through which creation began; and the third imparting harmony, light and life, is typical of that *beauty* which adorns all his creation. These three fundamental powers of creation (Brahma) preservation (Vischnu) and dissolution and reorganization (Schiva) are expressed by the *Trimurti* of the Hindoos. The Egyptian idea of the winged globe and serpents is still more ingenious, the globe signifying the eternal primitive power, the serpents the agency of the Divinity, and the wings, the labors of the spirit. The cube conveys the idea of severe and strict regularity, hence Plato denominates a man faultlessly formed, without blemish in body or soul, a *cubical* man.—*N. Y. Sat. Cour.*

"WHISTLE DOWN THE BRAKES."

BY B. B. FRENCH, G. M. K. T.

When we hear the young apprentice,
Who has only pipp'd the shell,
Grandiloquently striving
Of Freemasonry to tell—
Giving his elder Brethren
A touch of knowledge vast!
We "whistle down the brakes boys,
He's moving on too fast!"

When we see the young made Master
Oft rising on the floor,
When with words—but not with wisdom—
His shallow mind runs o'er,
We wish some one a whisper
Into his ear would cast—
"Oh whistle down the brakes boys,
You're moving on too fast!"

When with erring footsteps onward
We behold a Brother move,
Whom in our hearts we've cherished
With an ocean vast of love:
When we know he has forgotten,
In his cups, the sacred past,
We cry, "Whistle down the brakes boys,
He's moving on too fast!"

All along the world's broad-guage road
We're rushing toward the tomb—
Look ahead, the track's encumbered,
O'er the future hangs a gloom—
Stop the train, a switch is open;
The whistle shrieks its blast;
"Down! Down! *hard* down the brakes boys
We're moving on too fast."

When with truth's banners flying,
We sweep towards life's goal,
Our locomotive virtue,
Fired with religion's coal—
Relieving the afflicted,
Raising the downward cast,
Oh whistle *up* the brakes boys,
We cannot move too fast.

MASONIC JURISPRUDENCE.

It always affords us much pleasure to respond to the queries of our Brothers on points of Masonic law and usage, and in rendering our decision we always endeavor to do so without favor or prejudice. In regard to the 'balloting' for candidates, we have had of late several questions propounded to us from various respected Brethren, and we avail ourself of this opportunity of replying to them in a condensed form.

One Brother writes us, 'it was made known to the Master and Members of the Lodge that at least two or three members had objections to a candidate and could not associate with him as a Mason. The objectors however, contented themselves with making this known, and retired from the Lodge without using the black ball. The candidate was elected in their absence and initiated. A repetition of the same circumstance occurred on the occasion of his passing; the objectors withdrawing from the Lodge, or failing to sustain their objections at the ballot box. The candidate was passed. At the subsequent meeting a ballot was taken upon his application to receive the third degree, when one of the objectors black balled the applicant. Great confusion ensued, the objector openly avowing that he had black balled the applicant and would do so again.

The Master declined announcing the result, when a resolution was presented and passed, declaring that in balloting for the third degree only objections to Masonic standing would be effectual, and that a Brother had no right to black ball an applicant for causes occurring before the latter was made a Mason. Thereupon the objector, considering that the Lodge had determined to refuse him privilege to vote, withdrew from the room. The ballot was again taken, found clear, and the applicant raised to the degree of Master Mason.'

For the better expression of our views on the above, we shall classify our answer under three heads.

First. Can the ballot be reconsidered?

In passing the ballot upon a petition or application it is the duty of the Master of the Lodge, to see that the *sense* of his Lodge is thereby taken and ascertained, and of *this* he should be fully satisfied before he announces the result. As a black ball is not unfrequently cast through mistake, it is a safe rule, and certainly the part of prudence, for the Master, when only one black ball appears, to cause the ballot to be re-passed before he announces the vote, in order that he may avoid such a mistake. But if, in repassing the ballot, the Master is satisfied that the black ball was intentionally cast, the sense of the Lodge [which must be unanimous in order to elect] being thus ascertained, he should announce 'that the candidate is rejected,' and so it should be recorded. After such decisions by the Master there can be no reconsideration. The announcement of the vote is final and conclusive.

Second. Had the Lodge any authority to disregard the opposition of the Brother or Brethren?

Every member of the Lodge has the right to vote, and may vote as he pleases, and he *cannot* and *must not* be questioned or called to account for his vote, on any pretence or under any circumstances. This principle lies at the very foundation of the Masonic society, and upon it depends its harmony, peace and prosperity,—nay, we will say farther, its very existence. Otherwise it would be a jarring mass of discordant elements. So important is this principle—this right—that the secret ballot is provided with a view to its enforcement and preservation. Members are required to vote secretly in order that the character of their votes may not be known, and their motives questioned. It must be *preserved* inviolate, and whenever a member opjects to a candidate, his objections, unless removed, are fatal to his election, and must under all circumstances be regarded. The Master who would not regard such an objection is unfit to preside; he either does not know his duty, or knowing it does not wish to perform it—and in either case he ought to be deposed.

Third. Was not the candidate disqualified for the degrees by opposition to him—and if so, can good and true Masons fellowship with him?

If the candidate possessed the necessary qualifications prescribed by the Ancient Constitutions and customs of the Fraternity, he was certainly not disqualified for the degrees. Opposition to him, it is true, rendered him unworthy, but did not affect his qualifications; for, although by reason of this opposition he was unworthy to take the degrees, yet he was nevertheless, regularly initiated, passed and raised in a just and regularly constituted Lodge, and this being the case, he is a regular Mason in good standing. The irregularity consisted in his election, and not in his taking the degrees by virtue of such election. The Society is frequently imposed upon by bad men, who are regularly elected and take the degrees. Such men are unworthy to be made Masons, yet, having taken the degrees regularly, we are bound to recognize them and fellowship with them, until their unworthiness results in a conviction, and they are suspended or expelled. The election was irregular, but the initiation, passing and raising were regular. The irregularity of his election was the fault and misconduct of the Master, for which the candidate cannot be held responsible, but for which the Master is responsible, and should be most severely punished.—*N. Y. Sat. Courier.*

GENERAL G. CHAPTER OF THE U. STATES.

The question of the policy and expediency of cutting loose from the General Grand Chapter of the United States, and of thus dissolving that body, is still discussed in several of the State Grand Chapters. Upon this subject my opinions may be peculiar, but they are nevertheless fixed and immutable. If at other times, and under other circumstances, I could be brought to favor such a policy, I would still be unalterably opposed to it now, and in view of the present unhappy state of things in our distracted and divided country. The fierce clash of arms, the belching thunders of the cannon, the blood-stained fields of battle, the black and smouldering ruins of our towns, the devastation of our fields, and the dreary habiliments of mourning in which our people are everywhere clothed, reveal to us some of the bitter and legitimate fruits of this mad and wicked spirit of secession and dissolution. The wild and reckless tendency to disintegration and dissolution seems, for some years past, to have pervaded, not only political, but ecclesiastical bodies, and is now threatening to invade the sacred precincts of our Order, and to take possession of bodies bound and held together by the magic power of the mystic ties of affiliation and brotherhood. Who can say to-day that if the Church had not pioneered the way, set us the example, and taught us the practicability of voluntary secession and separation, we might not now be a united nation, happy and prosperous?

I think it can require no labored argument to prove the wisdom of doing every thing in our power to counteract this dangerous tendency to disintegration, and to bring back the public mind to its original conservatism. It would require as little argument to demonstrate the great folly of giving any further sanction and encouragement to this growing and dangerous tendency by our imitation or example—*Address G. H. P. Ind.*

MASONIC RELIEF.—DESPERATE COURAGE.

THE whole story is vouched for by a Masonic friend of high standing, who knows the heroine. Her sister, writing from Denver City to Cleveland, whence the lady went west, corroborates the narrative.

The heroine is Mrs. Gerrish, formerly Miss Fannie, daughter of Mr. A. H. Miles, who some years since lived in Newburg, but who has moved his family to Denver City. The husband of the lady lives in Oregon, and she was on her way to rejoin him after a visit to her friends in the Atlantic States. About the middle of May she with her baby were travelling in the Overland Mail Stage Coach, between Denver and San Francisco. The only persons composing the party were herself and baby inside the coach, and one passenger and the driver on the front seat.

About eight miles out from Carson Station the stage was attacked by Indians, who fired into it, killing the two men on the outside. The passenger fell off the coach, but the driver tumbled back on the seat, quite dead, but retaining his hold on the lines and whip.

The horses dashed off wildly, but the Indians continued to fire at the coach, the bullets passing through and through it, but providentially not touching Mrs. Gerrish or her child. With extraordinary courage and self-possession Mrs. Gerrish hid the child under the seat, covering it up with cushions to protect it from the bullets. Then she crawled out of the coach on to the driver's seat—though how this was safely accomplished amid the whistling of the bullets and the mad plunging of the frightened horses, seems mysterious. Taking the reins and whip from the cold and stiffened hands of the dead driver, she got the horses under control, and drove them about a mile, when one of them fell dead from loss of blood.

Here seemed a crisis in her fate. Jumping down from the seat she commenced cutting loose one of the surviving horses, with the purpose of mounting it and galloping off with her baby. She had nearly accomplished her task when the Eastern coach came up over the hill, and the driver, seeing the struggling horses and a woman among them, whipped up his team and drive rapidly to her relief.

The coach that came up was full of men, and the Indians retreated. Mrs. Gerrish was taken back to the station from which she had come. There she begged the agent to send her forward with an escort, but he said he did not dare to do it, as it was against positive orders. Finding, after a while, that she was the wife of a Freemason, the agent, who was himself a Mason, said he would give her a proper escort if he swung for it, and thus she reached San Francisco in safety, and afterwards joined her husband in Oregon.—*National Freemason.*

GRAND CHAPTER OF CONNECTICUT.

THIS body held its Annual convocation the present year at Hartford, in May last, M. E. Nathan Dickerman, G. H. Priest, presiding. There was a very good attendance of officers and members, and twentyone Chapters were represented. From the opening address of the G. H. Priest, we extract as follows:—

OUR PRESENT DUTY.

"While the great question of *free institutions* is upon trial, is it not true that the principles which we profess as Masons are upon trial also? Are not our professions subjected to a test such as we have never before experienced? Hundreds of our Brethren and Companions have gone forth under a patriotic sense of duty, and given their lives a sacrifice upon the altar of their country. Their bodies rest beneath the long low mounds of the battle field, unwatched save by the stars; no monument to mark their resting place, and their identity known only to the "All-Seeing Eye" of Omnipotence. They went forth confident in the belief, that should they fall, those who were near and dear to them, and dependent upon them, would among Masons find friends who would "administer relief to their distresses and comfort their afflictions." Shall it be said that their belief was a mere empty delusion? Shall their blood cry to Heaven to witness our perfidy? That when the hour of trial came we were found wanting? That Masonry is an institution whose members are active and faithful only under the sunshine of prosperity? The hour and time have come to test the great principles which we profess. Let us see to it that we meet the issue with open heart and hand, and prove to the world that in the hour of adversity and trial our charities and sympathies are coextensive with the occasion which calls them forth."

OFFICIAL PROMOTIONS.

"There is an evil which exists, arising from a principle which seems to have been established in many of our Chapters, of promoting officers in subordinate stations in *regular succession*,—not so much for their capacity to fill the superior office, as from a feeling that common practice has made it due to them, when once in the *line of promotion*. A Companion may discharge the duties of a subordinate station to the satisfaction of every member of his Chapter, and be entirely incompetent as a presiding officer; and yet, in consequence of this practice, much injury is liable to be done through the incapacity of superior officers. The character and the prosperity of a Chapter depend in a great measure upon the qualifications of its presiding officer; and so long as this custom is continued, much care should be taken in selecting officers for the minor positions, and Companions should be selected not only with reference to the office which they are to occupy immediately, but for their capacity for all the superior offices. It would be well that this practice should be done away entirely, and Companions selected with respect to their qualifications for each particular office. By so doing the Chapter would be better served, and much ill feeling prevented."

The following Resolutions were adopted by the Grand Chapter:—

PATRIOTIC RESOLUTIONS.

"*Resolved*, That as Royal Arch Masons, in view of the terrible civil war, which is now, and for more than two years past has been, desolating a large portion of the land, we renewedly acknowledge our obligations to be true to our country; our earnest sympathies are with the armies of the Union; our prayer is that God would smile upon their efforts and crown them with victory; that rebellion may be subdued, and peace return to bless us; and that the time may soon come when again

'The star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.'

"*Resolved*, That in view of the wide spread distress resulting from the conflict between the Government of the United States and the insurgent States, it is the duty of Masons,—professing to believe it incumbent on all men to relieve the distressed,—to show their faith by their works, soothing the unhappy and sympathising with their misfortunes every where, and *so* convincing the world that extensive as is human want, so extensive is Masonic charity."

We give in this connection the following extract from the very able Report of the Committee on Correspondence:—

"In our last annual report, we gave emphatic utterance to our honest sentiments of loyalty, believing it to be the imperative duty of every true Mason to raise his voice against the treason and the traitors; and it affords us great satisfaction to know that our sentiments are heartily approved, not only by our Companions within the jurisdiction of this Grand Chapter, but by those of every Grand Chapter with which we have been in correspondence during the year. From every quarter of the land, from every Grand High Priest, from every Committee of Correspondence, from every special committee on the state of the country—so far as their utterances have reached us—come evidences of patriotic devotion to the priceless political and Masonic inheritance bequeathed us by our fathers. It is impossible for us to express to our Companions the extent to which our spirit has been refreshed by an inspection of the patriotic sentences contained in the proceedings of corresponding Grand Chapters. That our Companions of this Grand Chapter may share with us in this refreshment, we purpose to lay before them in the course of this report, brief extracts from the documents which have afforded so much satisfaction. And, Companions, as you listen or read, let your own determination of devoted attachment to the right be strengthened! Let your strong resolutions of obedience to the Constitutional authorities of the land be invigorated! Let your fixed purpose of resistance to the mad schemes of anarchists and destructionist be more firm and indestructible! And above all, let it be the fervent prayer of every true Mason, in his daily invocations to our Supreme Grand High Priest, that He would in great mercy stay the torrent of Rebellion, put an end to the horrors of War, and restore the blessings of Peace, and Union, and Prosperity, and Happiness, to every portion of our widely-extended National Domain."

GRAND CHAPTER OF MISSOURI.

THE Annual Communication of this Grand Chapter was held at St. Louis in May last. Twelve Chapters were represented,—a small number perhaps as compared with former years and more prosperous times, yet a nucleus around which the Companions of this afflicted State will again hereafter assemble in strength and gladness. There was also a falling off in the usual attendance of Grand Officers, but still there were enough present for business, and a hopeful spirit seemed to pervade the body. Companion O'Sullivan, in his report on foreign correspondence, noticing the proceedings of the Grand Chapter of Vermont, feelingly refers to the sufferings of the Order in his own State as follows:—

"The Grand High Priest expresses his gratitude for the many mercies with which God has blest them during the past year. Aye, truly should he be thankful to God. Peace and quietness reign in the Green Mountain State. No homes invaded, no disquietude around their firesides, knowing but little of the terrible strife which is wasting and desolating the land. These are indeed blessings which men should be grateful for, and they should show their gratitude by a kindly sympathy with those jurisdictions and Companions who have had to witness much of human suffering and human sorrow. Bear with us Companions, one and all—deal not harshly with our short-comings. Do not, from your quiet and secure homes, undisturbed by war's red glare, say to us of the border jurisdictions, 'Stand aside, I am holier than thou.' We have many difficulties to overcome totally unknown to you; and while we do not yield to any in our devotion to the perpetuity and unity of the Government under which we have so long lived and prospered, we believe our mission for the present to be the allaying of strife and discord, and the encouragement and cultivation of kind feelings, of brotherly regards."

And in concluding his report he says—

"Let us, as Royal Arch Masons, remember that our mission is to reconstruct; to rebuild our moral temple; to restore, not to destroy; to reconcile differences, not to widen them; and having professed to have learned to 'subdue our passions,' let us prove the sincerity of our profession by our practice. 'If true to our teachings, we will labor to allay, not excite the passions of our fellow-men, and will remember, that however much some of our Companions may have forgotten the precepts of our Order, we look forward to the time when, regretting the past, they will again unite with their Companions everywhere, and be found, as of old, worshipping at the same altar, praying to the same God."

M. E. James N. Burns was elected Grand High Priest, and after his installation delivered a brief address, from which we make the following extract:—

"Adhering, with faultless devotion, to the 'Government of the country in which we live,' 'obedient to the laws,' and 'submitting to the decisions of the Supreme Legislature,' we yet proudly ignore all differences, religious or political, and preserve for ourselves and our posterity the ancient, honored and beloved Institution of Royal Arch Masonry, which can never be rightfully affected by any change of government, political institutions, or tumults among men. Decay—written in imperishable characters upon every thing else under heaven—will not *dare ap-*

proach our sacred temples so long as Royal Arch Masons repudiate and denounce every departure from our time-honored teachings.

"The red hand of civil war and commotion, which has fallen heavily upon us, and which even now deprives us of the counsel of so many of those venerable and enlightened Companions who have hitherto met us in this sacred place, is still agonizing the whole country, retarding its prosperity and filling the land with mourning, still our cherished tenets are unchanged. As Brethren and Companions we have met with the same fraternal spirit as of yore, in this Tabernacle of our Fathers, to '*render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*'

"And now, my Companions, having nearly completed the labors of this Grand Convocation, we soon return to our homes to engage in the sad struggles of life—exemplifying, by our conduct, the character of our Institution. May that exemplification be approved by the sages of the Royal Arch who have preceded us into the presence of JEHOVAH; and may we never forget that the Institution of Freemasonry, preserved from the *frail Delias* who seek to destroy its great pillar of strength, and girding its loins with the genius, wisdom and spirit of past ages, will yet *subdue the passions* of a whole people as of a single individual, and again vindicate its exalted character for usefulness, by hastening the glad period when our bleeding Brethren and countrymen can joyously exclaim, there is 'Peace on earth, and good will toward men.'"

GRAND CHAPTER OF MAINE.

THIS Grand Chapter held its Annual convocation at Portland, in May. M. E. Comp. John J. Bell, G. H. Priest, presided, and there was a large attendance of Grand Officers and Representatives of Chapters. The address of the G. H. Priest is an interesting paper, from which we extract as follows:—

DECISIONS.

During the past year I have made the following decisions in answer to questions submitted to me.

1. The officers of a regularly constituted Chapter may be installed by any Past High Priest.

2. The rights of honorary members are to be determined by the By Laws or regulations of the Chapter admitting them, there being no general law upon that subject. Two kinds of honorary members seem to have been recognized in Masonry:

1st. Those who having been active members during a long life, are excused from any further labors except such as they may choose to perform. Such honorary members, although exempt from dues are not to be necessarily summoned to meetings nor required to vote, yet may do so if they choose, and may at their choice take any active part in the work of the Chapter, but the Chapter cannot require it of them.

2d. Distinguished Brethren have been created honorary members, as a mode of showing the appreciation the Chapter entertain of their Masonic ability and virtues. Such members would have no right to vote, or otherwise participate in the active labors of the Chapter. They may be members in this last sense of more Chapters than one, but not in the former sense. If the By-Law which admits honorary members is silent upon their rights, they may perhaps be determined by a consideration of which of these classes was intended by the Chapter in admitting them. I doubt the expediency of honorary membership.

3. The Grand High Priest has no authority to grant a dispensation to fill a vacancy in the Council of a Chapter, occasioned by death, although he may in a subordinate office.

4. If a Brother has been elected to take the degrees in a Chapter, but before advancement objection is made by any member of the Chapter, the ballot is to be regarded as still open; and the Companion making his objection known to the High Priest, the latter will announce to the Chapter that objection having been made to him by a member of the Chapter, the candidate is rejected. This is in accordance with a recent decision in the Grand Lodge. Had the candidate been advanced, the matter might stand in a different light.

THE LATE COMP. C B. SMITH.

Charles B. Smith, for nearly half a century an active working Mason in all the degrees cultivated in this jurisdiction, deceased August 1, 1862. Companion Smith was a Past Master of Oriental Lodge at Bridgton; five years Master of Ancient Land-Mark Lodge in Portland; twelve years High Priest of Mount Vernon Chapter, in which he was an office bearer from 1819 to 1848, with the exception of only six years; Grand Scribe of this Grand Chapter in 1824, and Grand Secretary for several years. Grand Secretary of the Grand Lodge for many years. Those of our Companions who formerly attended the Grand Convocation will remember Companion Smith as an active and zealous Mason, whose knowledge of the Institution was at the service of his younger and less learned Companions. For several years past he has not been able to attend our meetings from a paralytic affliction, yet his memory has been preserved and will long be preserved by those who had the advantage of his society and assistance in the past.

DISPENSATIONS.

The Committee on Foreign Correspondence will report upon the proceedings of other Grand Chapters, those matters which will be of interest in this jurisdiction. I notice by the proceedings of the Grand Chapter of California, that in that jurisdiction, when a dispensation is granted for conferring the degrees, a fee is required to be paid for the use of the Grand Chapter; perhaps such a law here might be of use, and might check somewhat the desire to receive the degrees out of the regular course. In truth, my experience leads me to the belief that more evil than good arises from the system of dispensations, and that it would be much better for the Institution if neither emergencies nor dispensations were allowed as sufficient reason for disregarding our wholesome regulations. But while our present system exists, there would seem to be no reason why a special privilege like that should not be a source of revenue to the Grand Chapter.

During the past year the war in which our country is engaged, so far from coming to that end which is the desire of every patriot, has been extending to more gigantic proportions. Not far from a million of men who ought to be Brothers are now in arms for the overthrow or the support of our national existence. It is no more than natural that the mind of the Mason, reverting to the influence which it has been our aim to exert through the lessons of our mysteries, should inquire if this great fraternity may not do something to restore peace to the land. Great is the influence which as Masons we can exert; but truly Masonic as the desire certainly is, I cannot believe that any action we as Masons can take, can at this time do good. In softening to some extent the hardships of war, in promoting the remembrance even among the ferocities of conflict of the universal Brotherhood of man, and of the duties of mercy and charity, a noble field exists, truly consonant to the spirit and genius of Masonry, while she can hardly approach the field of controversy without receiving some stain upon her mantle—without losing some portion of her universality. The great mission of Masonry in this conflict is, to remove the harshness of human passion, by forming a neutral place, where men of all parties may meet to practise the highest duties which man owes to his fellow, where the distinctions of North and South, of abolitionist and secessionist are unknown, but all are Brethren. Not that Masonry would hold the least countenance to rebellion; for the contrary has been the uniform teaching of the fraternity, and no true Mason can be disloyal. Yet in the Lodge no distinction is to be made, but all are to be taught that beneath all differences of party or sect there is a universal Brotherhood of man. Even now may this beneficial influence be exerted; and when, as we hope may soon happen, Peace shall once more return to our beloved country, and her flag fly out before the breeze unchallenged through the whole of her rightful domain, then will the influence of our Institution in its silent might, remove much of the bitterness and enmity which the war will leave; then will Masonry prove by its fraternal bonds the truth of its claim to an origin almost divine. Far more good can we thus do, than, by throwing our Order into the arena of strife, endeavor to bind the passions of men.

REPORT ON CORRESPONDENCE.

The Report on Foreign Correspondence is from the able pen of Comp. Rev. Cyril Pearl, and is a well prepared document, as all his Reports are. The following is the conclusion of the Report, and we commend it to the reader:—

One of the important interests of Royal Arch Masonry which was to have come up definitely in our meeting at Memphis, was that of Uniformity of Work. From various unofficial sources we learn that the Grand Council, to whom that question was referred at Chicago in 1859, held a meeting, attended also by eminent Companions not on the committee. It is reported that they were successful in agreeing upon a system of work which they will commend to the Grand Chapters of the country, as the work designed to harmonize the several jurisdictions. The delay occasioned by the failure of the late meeting may not prove a permanent damage in this respect, as we may in the mean time learn more throughly the lessons of patience and fortitude which our national disasters are fitted to impress. If these disasters shall lead us to clearer views of the value of union and the strength it imparts—if we shall more clearly see the importance of the G. G. Chapter as an instrument of such union—we may secure permanent and substantial profit from present disaster. We will not despair of such a result. The fiery ordeal, through which our national government and our civil institutions are now passing, seems destined to accomplish a noble work in developing, elevating and purifying our national life, in accordance with the exalted purpose indicated by the inspired words of the great leader of the hosts of Israel, before he ascended the mount of vision, to view the promised land and close his eyes in death.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no."

So we firmly and devoutly believe the furnace of affliction in which our Great High Priest, the Captain of our salvation, is now pleased to try our Royal Institution, is not heated for purpose of destruction, but to humble and prove and elevate—"to purify the dross and take away the tin"—and fit us for a nobler work than we have yet achieved or attempted.

We have spoken freely and repeatedly in previous reports of the nobler mission of Freemasonry in relation to the integrity of our national union, and the harmony of its disturbing elements. We have nothing to recall—nothing to abate—nothing to regret on that score, unless it be that we could not have uttered more earnest and well chosen words, that might have roused and swayed the Royal Craft for worthier achievements and more cordial sympathy and charity.

A more commanding voice is speaking now—to be more distinctly heard when the noise of battle is hushed and the red hand of violence shall no more smite, nor the eye of malice kindle with savage ferocity over garments rolled in a Brother's blood. Now abideth *Faith*, *Hope*, *Charity*—these three—but the greatest of these is CHARITY.

THE ORDER IN VERMONT.

THE Grand Lodge of Vermont met in Annual Communication at Burlington, in January last, but from some unknown cause the Proceedings failed to reach us until last month. There was a large attendance of officers and members, and a full delegation of representatives of Lodges.

The Grand Master, M. W. LEVERETT B. INGLESBY, Esq., read his Annual Address. It is a well written document, and should be read in all the Lodges of the jurisdiction, for its wholesome advice and sound suggestions. He congratulated the Grand Lodge that "no disturbing cause, either at home or abroad, has arisen to mar the pleasure of the present assembling," and "peace, quietness, and such prosperity as is compatible with the unhappy condition of our beloved country, prevail" among the Lodges of the State. He objects to the indiscriminate granting of Dispensations for conferring the degrees on candidates out of time, and says, "it is not enough that the candidate should have been sitting quietly within sight and hearing of our Lodge-rooms, refraining from any attempt to connect himself with us, when his presence might have been pleasant, his influence salutary, until the occasion arose when he thought there might be some advantage in being known as a member of our Order." He has, therefore, declined to grant Dispensations in all such cases.

Touching our duty as Masons in the present condition of the country, the Grand Master patriotically and truthfully says—

"There can be no doubt, no mysticism in regard to our duties in the present crisis of affairs. As men, as citizens, it is our duty to rally around the constituted authorities, giving to them such support, such encouragement as lays in our power; regulating our political action, each by his own conscience, always in subordination to the laws of the land, wherein alone is the true freedom, *freedom under* law. As Masons, ever exemplifying at home or abroad, as well in the political arena as on the tented field, the sublime truths emblazoned upon our banners: *Truth*, *Justice*. *Charity* and *Brotherly Love*. And oh! my Brethren, when the unholy contest ceases, and heavenly peace again smiles upon the land, then let the good genius of our Order appear, diffusing itself throughout the length and breath of the land, like the good Samaritan, bearing corn and wine and oil. While the contest rages, are there no battle-fields, where ministering angels may well be found? No unfortunates needing our care? No bitter, angry feelings that kindness may calm? Truly, our duties well done, will leave us little time to seek out others, of, to say the least, doubtful utility."

It would seem from what he says of the Work and Lectures, that Morris and his conspirators have been at work among the Lodges in Vermont. We extract as follows:—

"It has been suggested to me that the work in our Lodges was being changed in some particulars and without authority." * * * * "The record of this jurisdiction has always been of too high a character to allow of any tampering with it from any source. I can only trust that no Secular Lodge or member thereof will forget, that to the Grand Lodge of Vermont alone does it or he owe Masonic allegiance, and from its constitutionally appointed officers should it or he derive the instruction necessary to the carrying forward the works of the Order." * * * * "The work of preparing and disseminating what is called the true work and lectures seems to have received a new impetus from some source, and, if I am correctly informed, there has been a large increase of those *books in cypher*, which this body has spoken so strongly against. I can but commend the zeal and earnestness with which many of our best Masons, young and old, have devoted themselves to ascertaining and disseminating the true work. Yet, I can but most earnestly warn against a course which seems to me liable to cause trouble in the future. To no man's sleeve should Masonic or any other faith be pinned. Read carefully the able and eloquent exposition of this matter from the pen of our lamented late Grand Master Tucker, and then seek not to draw from a *foreign source*, what he so ably showed you could be so much better obtained from your present Grand Lecturer. Our traditions are verbal, not written, transmitted from mouth to ear and so handed along down the generations of men. I trust they may always be so preserved."

How melancholly, and yet how truthful, the following sad picture:—

"My Brethren:—The year just passed, has been an eventful one in our nation's history; its record is written in blood. The minds of men, the whole frame-work of society are convulsed and shaken to the very core. The old things seem passing away amid the crash and carnage of battle fields, the deep roar of the cannon and the mournful wail of the dying. Forth from the weltering piles of dying and of dead, comes forth the sad, sad cry, to what end? What is this *new*, that is ushered in by such sights and sounds, fierce, deadly striving of Brother with Brother, at which Angels must fain weep? As yet no answer comes. Amid such scenes our record yet preserves its pages pure and unsullied. Still the mourning lines are around them. Where be the accustomed faces we were wont to see? Some are away amid privations, perils; o'er the forms of others, the green mounds are heaped high. Youth, manhood, reverend age, each has contributed its quota."

The Grand Master, after a just tribute to the memory of several Brethren who have been removed by death the past year, thus beautifully concludes his excellent Address:—

"The generation which reorganized the Grand Lodge of Vermont has nearly passed away. The heads, white with the snows of many winters, which decorated the seats before me and where I now sit, have been gathered to their rest. A remnant of that noble band still comes up to their ancient temple, to offer the sacrifice of kindly, loving hearts and matured intellects. With kindliest greetings we welcome them, thankful that their counsels are yet spared to us, trusting that their presence will inspire us to adorn that, which *they* built up with so infinite pains. And when to each of us comes the summons, it may find us, each in his station with his armor on, doing with his might that which is appointed to him to do, and so this inheritance we have received pass unimpaired to those who come after us.'

We do not notice anything in the Proceedings of special interest to the general reader, except that they indicate a healthy condition of the Order in the jurisdiction. The Report of the Committee on Correspondence is a well prepared and interesting digest of the doings of other Grand Lodges. This much to the credit and good taste of the Committee, that it is free from the spirit of fault finding and hypercriticism which too often characterize such documents.

THE ESOTERIC USAGES OF MASONRY.

A FEW weeks since, in reply to a query from a valued Brother, we defined to the best of our ability, and in as concise terms as possible, the 'Exoteric usages, of Freemasonry. The same querist has again favored us with another note, in which he fraternally desires us to state what are the 'Esoteric usages.' We comply, with as much brevity as possible.

'The Esoteric usages, consist in that secret science pertaining to the priestly functions of every age and nation, which can only be imparted to others by those who have received it in like manner from predecessors who were similarly empowered to confer the same, by a continuous authority, coming down from that immemorial age when God founded the priesthood among men, by teaching Adam the fundamental principle of animal sacrifice. These usages contain the oral traditions of Freemasonry.

1. Regeneration by a symbolic *death*, or end of a vicious life, as the result of various trials and proofs of ceremonial initiation, and the *resurrection*, or begining of a virtuous life, by firmly resolving upon and voluntarily assuming solemn imprecatory obligations of fidelity thereto, after undergoing these trials and proofs.

2. Mature sanctification or progressive regeneration by three symbolic degrees, or stages of initiation, corresponding to the three stages of human life—infancy, virility and senility.

3. Final glorification or perfected sanctification, represented by a sublime display of the ultimate restoration of the maturely sanctified to the original purity of man in creation, and thus regaining for him the ecstatic enjoyment of the beatific vision of the divine presence.

4. Mystic signs and tokens as the symbols of unutterable thoughts, and as a medium of universal communication between the virtuous of all nations and people, notwithstanding their diversity of language.

5. Mystic words, commemorating the original divine unity of language, and

symbolizing one grand omnific name to be revealed to men, the true pronunciation of which shall unfold to them the long lost secret of immortality and primitive happiness.

6. Typical figures and symbolic emblems, delineating those doctrinal dogmas and precepts of virtue by ocular representation to the mind.

7. Allegorical narratives and scenic impersonations to actualize, exemplify, illustrate and enforce those principles of holiness and virtue—*N. Y. Sat. Cour.*

MASONRY, ANCIENT AND MODERN.

The dissemination of Masonic doctrine, and the traditional record of the important events which preceded, accompained and followed it, commenced with the erection of that grand structure, the Temple of Solomon. From Judea to Phœnicia, and thence by easy and natural stages to each naiton distinguished for its love of the arts and sciences, the instructed eye of the well-taught Mason may trace in the slight vestiges which still survive the encroachments of time, the dim pathway of the ancient Craft, of which he is a member. The dependent state of human nature—the need of help on the one hand, and the readiness to bestow aid on the other—the one as wide-spread as the human family the other the child of liberal and refined education and trained humanity, are the springs and sources of the Masonic Brotherhood, and form the close alliance of the Mystic Tie. Originally invented and enforced for the defence and support simply of operative Masons, it became, at length, a beautiful and peculiar characteristic of the speculative. Thus, down the stream of time it comes to us; now submerged in the whirlpools that engulphed empires, and made nations their playthings, then stamping its existence in the ministers, abbeys and palaces which piety or luxury loved to erect. In these we trace the footprints of the successors of those who erected pillars, the one on the right and the other on the left of the beautiful porch that yielded access to the Temple of Jehovah. But now all this is changed. No longer does the True and Accepted Mason work out his apprenticeship in very deed and truth, and carve his credentials in the solid rock. No longer does the Fellow Craft adjust with square, plumb, and level, the rough work of the apprentice. No longer does the Master or overseer of the work, supervise the actual labor of his inferior. But Masonry in these days, abandoning these proper elements of toil, teaches all the great elements of religion and morality, of common brotherhood and universal charity, through these tokens and symbols of a time long past. Deep in the mystic vaults of her representative Temple she rehearses the lessons of bygone ages. From the ground floor on which her acolyte presses his first step, on through the glorious porch, the winding stairs, the middle chamber, the holy of holies, every foot print of the initiate is on ground hallowed by the associations of the past. Masonry is meant to be as universal as the world, its love all embracing, extending wherever the cry of suffering innocence and helplessness goes up to Heaven. Fully combining in itself this great system of teaching by symbols, and this other great element of enlightened and systematic charity, Masonry survives to-day in all the splendor of her superb proportions, glorious in her original beauty, enriched by the labors of five and twenty centuries, filled with the wisdom and learning of all nations and tongues, founded on the solid rock, course upon course, bearing aloft the noble fabric, with doors inexorably closed against the vile, the base and cowardly, and ever open for the faithful and true—*Anon.*

ANTIQUARIAN YEARLY DINNER AT BREMEN,

UNDER MASONIC PATRONAGE.

This was established 1650 by the founders of an institution for the benefit of poor captains, sailors, and their families. The dinner is served just as it was 200 years ago. At two o'clock all the Bremen shipowners and invited guests, varying from two to three hundred, meet at the old house of the Navigators' Relief Company, to partake of the memorial dinner, in one of the building, with the names and the coats of arms of past benefactors painted on the dark woodwork of the walls. At 3, P. M. the doors of the dining room are thrown open, and in nautical voice and language you hear, "All hands above and below, hallo! Come to dinner!" The flags are a multitude on the walls, and conspicuously appears the Star Spangled Banner. The plates are marked 1789, and for 74 years they have been brought out to grace the board. The huge silver spoons, the great silver tankards, each holding a gallon; the old steel knives and forks, the wooden fish knives, the little paper of pepper on one side, and the little paper of salt on the other side of each plate, (their ancestors had no castors,) the piece of brown paper under each plate, (their fathers did not change knife and fork with each course, but wiped them themselves on brown paper,) all add interest to the table.

Their ancestors sat at the table five or six hours; so do these. Most substantial soup, with a palpable flavor of meat, eaten with chicken boiled till it is falling in pieces, and black bread, cooked in soup and then expressed, and the drying bread served again, and wine, white and red, before each plate on the first course. Plain boiled fish, served with potatoes and gravy, constitutes the second course. Now rises one of the three mercantile directors of the institution (there are also six captains as directors) and bids the company welcome, and to "make themselves at home." The third course has a multitude of dishes: sausage, cutlets, sauer-kraut, boiled beets, boiled beef, boiled veal, boiled ham, all following each other in immediate succession, and the infinite variety of vegetables. Two ship captains now rise and taking the huge silver tankards of old thick strong beer, and striking the tankards three times against each other, bow and drink. They hand it to the next two, and so it passes the entire length of the table. Local toasts are now given.

The fourth course consists of roast beef and roast veal, with delicious plums and stewed apple and salad. The fifth of bread, butter, cheese, then coffee and cigars, the coffee being sweetened with molasses.

The ladies are in a secret gallery, peeping from behind the banners, known to be there, yet not visible. Songs are sung and patriotic airs, different songs in different parts of the hall, and the fumes of two hundred cigars fill the room. All is mirth and life.—*National Freemason.*

R. W. JESSE P. PATTEE.

[The following Resolutions were adopted by the Grand Lodge of Massachusetts, Sept. 10, 1863.]

WHEREAS, it has pleased the Almighty Disposer of events to send the messenger of death again among us, admonishing us by the removal of young as well as old, of our frailty; while not only the aged but the vigorous and the useful are taken from our midst; and

Whereas, in the removal by death of our late beloved Brother, R. W. Jesse P. Pattee, we are called to mourn the removal of one beloved and honored for his devotion to Masonic duty—Therefore

Resolved, That while we grieve that we must for awhile be separated from one who with us was so active and zealous, who devoted so much of his time, his thoughts, and his means, for the promotion of true Masonic culture, we desire to gather from his example a new motive to fidelity, and a new incentive to devote, as he did, our best exertions for the promotion of all that is true, manly, generous and brotherly, in our Masonic relation.

Resolved, That while we deplore his loss, we are comforted in the reflection that as he was, while with us, faithful over a few things, we believe that he will be admitted to the reward of the faithful and the true.

Resolved, That we deeply sympathize with his family in their bereavement, and with the Lodge over which he formely presided.

Resolved, That a copy of these proceedings be sent to the family, and entered on the Records of the Grand Lodge.

DECISIONS.

THE following decisions were recently adopted by the Grand Lodge of New Jersey:—

1. If a profane is proposed and elected in Lodge No. 1, and fails to present himself within the required time for initiation, and afterwards is proposed in Lodge No. 2 and rejected, has the Lodge No. 1 a right to receive his petition and elect him again? If no, what rights has Lodge No. 1 or 2 in the premises? Your committee consider that if the candidate fails to present himself in Lodge No. 1 for initiation within the required time, and makes application to another Lodge, all claim between him and Lodge No. 1 is dissolved and lost; and if he applies to another Lodge and is rejected, he stands in relation to the first Lodge the same as if he had never been proposed and elected therein. Such candidate cannot again make application and be elected in the first or any other Lodge within the jurisdiction, without the consent of the Lodge in which he was rejected.

2. After a Lodge has conferred upon a candidate the first or E. A. Degree, (such candidate having paid the sum required to entitle him to the first Three Degrees of Masonry) and a member protests against his farther advancement, can the members so protesting be compelled to give his reason for such protest? To this question your committee report that they are of opinion that the member protesting cannot be compelled to give his reason for such protest; but in case of his refusal the Lodge may disregard it and advance the candidate.

LET THERE BE NO INNOVATION. FORTY CENTURES BEHOLD OUR DEEDS.

THE work of destruction, is undoubtedly more easy than that of reconstruction, and if the Craft had not been forwarned in time, the most dangerous conspiracy on record, emanating from the brain of the American Cagliostro Morris, would have laid our Temples in ruins; and the work of reconstruction would have been found less easy than the work of destruction.

The modern reformers, as Carlisle said of Voltaire, have a torch for burning, but no hammer for the building. Could they accomplish their ends, could they succeed in tearing down the splendid and time honored institutions which the instincts first, and then the reason of men, have built up around life, they would sit like the genius of the earthquake, amid the broken columns and dissevered fragments of some magnificent city, without the power to move a single stone to rear a new edifice.

Freemasonry, while occupying a conservative position, while protesting against the visionary projects, the everlasting unrest of Masonic speculators of the present day, has notwithstanding their efforts to destroy all that is old and venerable, good and worthy of preservation, an exalted mission yet to perform on earth, a mission of mercy, kindness, and good will towards men. The opponents of innovation, of fraud, all good Masons should gird themselves up to the work, not in the spirit of ostentation or noisy clamor—like the Cagliostros—or tumultuous zeal—like the young and inexperienced—but silently, soberly, and earnestly. The whirlwind will toss the waves and uproot the forest, but the mariner trims his sail, and the husbandman goes forth to the genial and steady breeze. The violent shower will swell the torrent and deluge the earth, but the dews that fall silently will still nourish the leaves and grass and give beauty and freshness to the flowers. The august memories of the mighty past, that throng around us, should make us avoid innovation, whether of charlatans, or others, and incite to great deeds, in defence of the purity of our rites and ceremonies when threatened by assassins. Masonry opens a traditional perspective, the grandest in all history; all that can exalt the ideal or awake the pulses of eloquent emotion is connected with our institution. We claim kindred with a long line of the ancient, honored, illustrious dead, who have adorned the Society by lives of intellectual and moral excellence, reaching from the present, back to the misty times of long past centuries. Every Mason should feel, (while scoffing the speculating innovator and destructionist) a majestic presence of sublime ages and histories with him at all times, and act worthy of his ancient and exalted lineage.

Napoleon, when desirous of inciting his soldiers to deeds of highest daring and greatest heroism, pointed to the tall and majestic pyramids, that loomed up majestically in the distance, and exclaimed 'from yonder summits forty centuries look down upon you!' To our Masonic Brethren, whom we appeal to, to avoid every attempt at innovation, destruction, or change to promote private interests, may we not say, 'be ye always steadfast,' for from the summit of that grand temple designed by wisdom, executed by strength, and adorned by beauty, forty centuries behold your deeds.'—*N. Y. Sat. Courier.*

BALLOTING FOR CANDIDATES.

SOME very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case that the candidate's qualifications are made the subject of discussion in open Lodge, both prior and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.

"While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even a right to make known to another how he has or how he designs to vote. It is the duty of every member, silently and patiently, to await the result of the ballot, and when that is announced, there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligation. I believe the true doctrine on this point to be, 'Let not thy right hand know what thy left hand doeth.' I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular, will remove all cause of complaint and avoid much contention and strife.—*G.M. of Iowa.*

RAPID INCREASE OF MASONRY.

THE Grand Master of the Grand Lodge of Kentucky in his annual address the last year says—

"This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization in the latter part of the year 1800, there were but five Masonic Lodges at work in all the region west of the Alleghany mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of little more than half a century of Mason-work, while every village has its coterie of banded craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war."

BLACK-BALLING CANDIDATES.

THE Grand Master of the Grand Lodge of Canada, speaking, in his last Annual address, of the practice, which, we regret to say, has obtained, to some extent, elsewhere than in Canada, of black-balling candidates, not from any disqualification of the applicant, but out of spite to the Lodge; or for the gratification of a malignant temper, lays down the following rule for the government of the Masters of Lodges in his jurisdiction, whenever occasion may call for their interference. The rule is general, and in force in this country:—

"I cannot, however, refrain from saying that several Masters of Lodges have shewn culpable carelessness in conducting the 'ballot' for initiates, and have permitted any but a proper Masonic feeling to militate against the admission of men, known to be of honorable and unimpeachable character. They cannot be too particular in preserving the purity of the ballot, and when members have forgotten themselves so far as to *declare beforehand* that, because the proceedings of their Lodge have sometimes run counter to their individual wishes, they will black-ball *any* or *all* candidates presenting themselves, the Master's bounden duty is to *deprive that member for a time of his privileges*, and report him to higher authority. The book of Constitutions looks upon any violation of the secrecy and sanctity of the ballot, as so flagrant an offence, that for a first, the punishment is to be a severe Masonic censure, and the second, expulsion. There is no middle ground laid down. The ablest Masonic writers, have ever declared in forcible language, that the Master is invested with power that he may promote the happiness and prosperity of his Lodge. Harmony therein is of paramout importance, and the comfort of the whole must not be permitted to be jeopardized by the misconduct of one member. The Master of a Lodge must not allow its discipline to be infringed, its purity to be encroached upon, or irregularities to prevail which may bring it into disrepute."

MASONRY IS A SCIENCE.

THE excellent Brother, who now, and for some years past, has so worthily and acceptably filled the responsible station of Grand Master of Masons in Minnesota, the M. W. Bro. A. T. C. Pierson, some years since, in writing to a cotemporary, used the following language, which was as well expressed, as it was truthful.

"I believe the great 'strength' of Masonry lies in its 'harmony,' and that harmony exists just in proportion to the amount of 'light' that is diffused among the Brethren. I never knew a hive of drone bees filled with honey; I never knew a mechanic of even ordinary worth that learned his trade by seeing others work only; I never knew a lawyer or physician, or astronomer, or chemist, that arrived to even mediocrity in his profession, unless he availed himself of every means in his power for advancement.

"Masonry is a science. Masons have work to do. Masons are combined as a hive of bees are—they are combined to dispense charity to the poor and penniless the world over,—is not that to them sweeter than honey? What will enable them to master the science, perform the work, or dispense the charity of the Order?—'light.'"

MASONIC CHIT CHAT.

The Old Work, and Where Is It? Our cotemporary of the Cincinnati 'Review,' whom we (says the N. Y. Courier,) are glad to find is doing good work, not only in favor of the legitimate bodies of the A. and A. Rite but also in exposing the turpitude of Cagliostro Morris, and his 'Conservators,' in a recent article thus alludes to the pretensions of the latter:—

"But—'the old work, and where is it?' Echo answers—'where?' Certainly Wilson has it not; Barney, after the Baltimore Convention, did not have it; Reed did not pretend to teach it, and Morris, above all others, differs widely from it. He *may* have had, at the beginning of his crusade, very nearly the Webb work; but he has altered and changed it some half dozen times himself, each time getting farther from the original standard. But even yet he would have us believe that whoever 'differs from him in word, syllable, letter, or character, just in that differs from Thos. Smith Webb!' Impudence and humbuggery combined could go no farther." So say we.

Grand Chapter of New Jersey. This respectable and intelligent body of R. A. Masons held their Annual Convocation at Trenton on Wednesday, September 9th, every Chapter in the State being represented. The meeting was entirely harmonious, and their work was begun, continued and ended in the true Masonic spirit.

The officers elect for the present year (the G. H. Priest declining a re-election) are: Companions John Sheville, G. H. Priest; Charles M. Zeh., M. D., D. G. H. Priest, E. H. Bird, G. King; John Carter, G. Scribe; Rev. W. H. Jefferys, G. Treasurer: John Woolverton, M. D., G. Secretary.

An Impostor. We are requested to caution the Lodges against A. D. Bartlett, machinist, who was recently a resident of Blackstone, in this State. He hails from Lodge No. 37, Davenport, Iowa, by which Lodge he was *expelled* about two years ago. He has been in the army.

We understand that the *Boston Consistory*, 32d will meet at Freemasons' Hall on the *third* Friday of each month, during the Winter. The other bodies of the Rite will also meet once a month, at the same place, on such evening as the Halls are disengaged, and as occasion may require.

Another Change. We notice that the Body in the city of New York styling itself a Supreme Council has recently added *Canada* to its jurisdiction, making its present title "The Supreme Council for the United States, their Territories and Dependencies, and *Canada*." They might at least have spared the lawful jurisdiction of the "Supreme Council of England and Wales, and the British Dependencies." We suppose the next move will cover the entire world. It might be a convenience, however, if they would fix upon some definite title, and limit to their jurisdiction, though the latter is not, of itself, of much consequence.

Death of an Aged Brother. Died in Ware, Mass., Aug. 26, Bro. Benjamin Wilson, of Framingham, aged 86 years. Bro. Wilson was a very prominent member of Middlesex Lodge, in Framingham, for many years; also a worthy Companion in Concord Royal Arch Chapter, and is said to have been the oldest Freemason in the State.

Godey's Lady's Book for October has been for some days in the Bookstores. "The Sister's School," is the title of the frontispiece, and is one of those charming pictures which add so much to the value of this popular work. The Fashion Plate and other embellishments are in the usual style of excellence. The principal articles are "Leah Moore's Trial," a well written and interesting tale; "The Sister's School;" "A Dish of Foibles;" "Pursuit of Wealth under Difficulties," concluded; "The Village with one Gentleman," a dramatic sketch; "The Modern Cinderella;" "The Vertical Railroad," and "Aunt Sophie's Visits." The other departments are all well filled, making the number rich and readable.